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# GRAMMAR

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OF THE

NEW TESTAMENT DIALECT.

*J. D. Muller's. Dec. 1. '38*

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BY

M. STUART,

Prof. of Sacred Literature in the Theological Seminary, Andover.

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1834.

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## PREFACE.

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A GRAMMAR of the dialect peculiar to the New Testament, is needed by all who critically study its original language. The time has been, when to call in question the pure *Atticism* of the New Testament writers was deemed and treated as an offence against the claims of inspiration. That period is now past. It is generally felt and acknowledged, at the present time, that if the *Purists* could have established the claims which they made for the Greek of the New Testament, one of the very best arguments of a critical nature, to prove that *Hebrews* were the real authors of this volume, would have been confuted.

The most accurate description which can be given of the Greek idiom of the New Testament, is, that *it consists of Hebrew thoughts invested with Greek costume*. The sentiment, the phraseology, and the colouring of the whole, are Hebrew; which is just what we should naturally expect in a system of religious history, discussion, and precepts, composed by Hebrews. No *native* heathen Greek, unless by aid truly miraculous, could have composed such a book as to style and idiom. All is just as it should be, on the supposition that its authors were Hebrews; the entire volume is altogether in conformity with the demands of criticism, which takes its stand upon this basis.

But while we allow thus much, we must be careful not to extend the *Hebraism* of the New Testament beyond just and proper bounds. The *Purists* would allow of nothing but pure Attic Greek in it. Their antagonists, the *Hellenists*, after a long and arduous contest, drove them from the field. But not content with this, they pushed their conquest, as victors are very apt to do, far beyond the



bounds of sober consideration. The second generation of Hellenists found Hebraisms every where. Not only the phraseology and colouring and sentiment of the New Testament were represented as Hebraistic, but the construction and regimen of the great mass of words were deemed to be Hebrew; the meaning and regimen of the particles were Hebrew; the tenses of verbs and the cases of nouns were conformed to the Hebrew; the article was used in the manner of the Hebrew one; and even the syntax was, in innumerable passages, represented as being conformed to the model of the Hebrew. In a word, any difficulty as to the meaning of a Greek word, or as to its construction, was solved, if possible, by a resort to the usages of the Hebrew language.

Time and further examination have corrected these errors and extravagances. Accurate and extensive investigation, such as has recently been made by Planck and Winer, has shewn, that there is scarcely a unique and peculiar *form* of a Greek word in the whole range of the New Testament, nor a single principle of syntax of any importance, which has not its parallel among more or less of the native Greek writers. It is true, beyond all doubt, that there are many words in the New Testament to which the writers have assigned a *sense* different from that which can be found in any of the native Greek authors. But this alters neither the form nor the syntax of such words. Nor is it to be considered merely as Hebraism. It arises from the necessity of the case. How could a Hebrew express ideas of a religious nature, and pertaining to the worship of Jehovah, in a language which mere heathen had formed, into whose minds, in a variety of cases, no such ideas as the Hebrew writer designed to communicate had ever entered? One may answer this question by asking, how a writer of the present day could express, in Latin and Greek, the ideas contained in a treatise on electricity, magnetism, or steamboats?

The writers of the New Testament did just what all writers are ever obliged to do; where the language which they employ is not adequate to express their conceptions, they either coin new words, or else use old words in new senses. Both of these the New Testament writers have done; and done as often as they were necessitated to do it, but generally no oftener. Who can blame them for

this? Or who can wonder that they should have so done? They must either proceed in this way, or refrain from communicating what they wished to write.

In the formation of new words, however, whether by composition or otherwise, they have followed throughout the common analogies and laws of the Greek language. From its syntax they scarcely, if ever, depart, even in the minutiae of it. Hence a Grammar of the New Testament idiom, must for substance be a grammar of the Greek *κοινὴ διάλεκτος*; and so it is exhibited, in the following sheets.

The European grammars of the New Testament idiom omit the *Formenlehre*, i. e. an exhibition of the various forms of words, merely designating a few variations of a peculiar or a dialectic nature. The great body of them, therefore, is made up entirely of syntax, and critical remarks on particular readings, etc. The inconvenience of this to the student who is not quite familiar with Greek, is obviously very great. He is obliged to keep two grammars by him; and even then, unless he chooses the one to which the author of his New Testament grammar had reference, he will not be freed from embarrassment. At all events, much delay and inconvenience are experienced by him; and in order to avoid this, I have here inserted the *formal* as well as the *syntactical* part of grammar. I was necessitated to do so, by the wants of the young men whom I am called to teach. Most individuals come to this Seminary with a very imperfect knowledge of the Greek; its flexions, therefore, are recalled with much labour and difficulty. They bring here the different grammars of our country, studied at the different institutions where they have been educated. The difficulty of bringing about a uniform method of linguistic discipline, thus becomes very great; and every teacher knows how desirable this is, with respect to any class which is under his care.

On these grounds I have ventured upon the experiment of endeavouring to make a New Testament grammar, which should be so complete in itself as to render a reference to and the use of other grammars unnecessary. But such a grammar must in substance be a grammar of the *κοινὴ διάλεκτος*; for such, as we have seen, is the Greek of the New Testament as to *form* and *syntax*. Of course

the reader must expect to meet here with what he has met in other grammars. But the references for illustration and example are mostly taken from the New Testament ; which all will acknowledge to be proper.

In respect to the *forms* and *inflections*, I have consulted, (I believe I may truly say *studied*), Buttmann, Rost, Matthiae, Hermann, and Thiersch. I have made a free use of them in acquiring information, but have not confined myself, except in some few places and small matters, to their *mode* of exhibition. To original and extended investigation, by a protracted course of reading in the Greek classics, I make no pretensions in this work. It is not designed to occupy the place of Buttmann, Hermann, Matthiae, or Winer, in some respects. But any one acquainted with the works of these great masters will know well, that very little is now left to be gleaned from classical reading. Matthiae, in particular, has embodied an immense mass of facts and examples ; so immense that few readers will ever have the patience even to peruse them, much less to study them. Yet his work is an exceedingly useful one to the inquirer, who wishes to push his investigations beyond the ordinary limits of most grammars.

My purpose has been, *to bring together all the important forms and principles of Greek Grammar, in as short a compass as possible, and yet be perspicuous and satisfactory.* The labour of doing this, I am quite sure, cannot well be estimated, except by those who have made the like attempts. Whether I have succeeded, must be determined before another tribunal, not before my own.

The reader may be assured, that he will find Greek grammar exhibited here according to the stand which this science has most recently taken, under the guidance of the great masters named above. The doctrine of the Greek tenses he will find very different, in some respects, from the representation of it in the old grammars. This difference has, as yet, been but partially recognized in any of our American grammars. The reader will not, I trust, deem every thing of course to be strange or unfounded, that he may find to be new to him.

My *mode* of exhibiting the third declension and explaining its forms, is somewhat different from that which I have found in any



grammar. Buttmann has the leading principles ; but I differ somewhat from him in the detail and in the mode of exhibition. I have done my best in order to make this matter simple and intelligible to all.

That part of the syntax which respects the *article*, is as much my own as the nature of the case permitted. The order, arrangement, mode of exhibition, limitations, and some of the principles themselves, are entirely the result of my own labours. The examples and facts are most of them from Matthiae and Winer, where I found them already detailed.

As Winer has no forms, paradigms, etc., in his Grammar, it will of course be understood that in the *formal* part of my book, I have not followed him, excepting as to the notice of a few peculiar forms of words in the New Testament. In regard to the syntax, I have used him much to my purpose ; and I here make my most grateful acknowledgments for his laboured, acute, and copious display of the New Testament syntax. Yet my work differs not a little from his, in the mode of exhibition. His syntax is constructed, almost every where, upon the previous knowledge of the student, or upon that of other grammars ; mine aims at being sufficiently complete in itself.

Very much of Winer's excellent grammar is occupied with *critical* discussions about particular texts. I am thankful for such acute criticisms, let me find them where I may ; but still, I cannot help thinking, that the more proper place for them is in a *Commentarius Criticus*. His book consists of some five hundred and twenty pages, made up principally of syntax : mine, which contains the *forms* and *flexions* of the language as well as the syntax, does not extend to one half of this length. Our plans are very different ; and of course the measure of the one is no rule for the other.

As to the expediency of inserting here the *forms* and *flexions* of the language, my friend and former Colleague, Prof. E. Robinson, has expressed his entire concurrence in my views. It will be remembered, that he was a fellow labourer with me, in translating and publishing the first edition of Winer's New Testament Grammar ; a work which has sold so slowly, that I have some reason to be apprehensive in respect to the result of my present labours. I would hope, however, that the plan of the present work will be

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found more acceptable and useful to those who study sacred criticism. The state of science and method of study in Germany, are so different from our own, that a work well adapted for that country, may meet with a very slow reception in this, or even fall into desuetude. Every work of such a nature as a grammar, should be adapted to the times and to the country in which one lives.

That the divine blessing may rest upon this effort to promote the critical and accurate study of the New Testament, is the sincere wish and prayer of

**M. STUART.**



# INTRODUCTION.

## § 1. *Definitions.*

(1) LANGUAGE consists of the external signs of ideas and feelings. It may be spoken or written. In the first case, it consists of *articulate sounds* uttered by the human voice ; in the second, of conventional signs called *letters* and *words*, which are representatives of articulate sounds.

(2) Grammar is that science which teaches the manner of forming and declining words, and also the manner in which they are joined together in order to construct sentences or parts of sentences. It may be divided, therefore, into two parts, viz. *formal*, i. e. that which respects the forms of words, and *syntactic*, i. e. that which respects the manner of arranging words together in order to express our ideas.

(3) Every language is exposed to changes, and actually suffers more or less of them, through all the periods of time in which it is spoken. Any noticeable departure from what has once been a general custom, or the most approved usage, of speaking or writing a language, is called a *dialect* (*διάλεκτος*). Among a nation widely extended, or consisting of various smaller tribes, dialects nearly always exist. In such a case, *the differences in the forms of words*, or *in their syntax*, are the things taken into the account in order to make out the notion of what is strictly called *dialect* ; which word is, and always must be, used in a *comparative* sense, when it is properly used. Departure, in more or less particulars, from some *supposed standard* or *predominant usage* among the more cultivated part of a nation, is that which general custom names *dialect*.

§ 2. *Of the dialects of Greece.*

(1) The most ancient Greek language, if it were *universal*, could not properly be named *dialect*. In comparison, however, with most of the Greek which has come down to us, it may be so called. The most ancient Greek is, with good reason, supposed to be for substance exhibited to us, in the poetry of Homer and Hesiod; who, as we may with much probability believe, wrote the dialect which they spoke in common with the people around them. This *ancient* dialect (called also the *epic* dialect because it is exhibited in the poems of Homer and Hesiod) appears to have been the common mother of all the later dialects of Greece; and probably it differs from the spoken language, only as the language of elevated poetry commonly differs from that which is spoken by the mass of the people. New words, new forms of old words, and new modes of expression, are almost of course exhibited in the higher kinds of poetry.

NOTE. The supposition that Homer was acquainted with all the later and different dialects of Greece, and *designedly* introduced them into his poem, seems very improbable. Much more probable is it, that the language which he employed was the common mother of all the dialects. In this way we may easily and naturally account for all of his alleged dialectic peculiarities.

(2) The Hellenians or Greeks, who immigrated through Thrace into Hellas (so called), consisted of several tribes, of which the two principal ones were Dorians and Ionians. The *original* seat of the Dorians in Greece, was the Peloponnesus; of the Ionians, Attica. From these sprung the *Doric* and *Ionic* dialects, which constituted the two principal dialects of Greece, from the time that the Greek nation came to be much known in authentic history.

(3) The DORIC DIALECT, which was the most extensively spoken, prevailed in Hellas proper, viz. in Sparta, Argos, and Messenia; also in Crete, Sicily, Magna Graecia or Lower Italy, and in the Dorian colonies of Asia Minor. In the course of time, it became the appropriate dialect of *lyric* and *bucolic* poetry. It is exhibited in the fragments of Epicharmus and Sophron, and in the works of Pindar, Alcaeus, Sappho, Corinna, Theocritus, Bion, and Moschus.

The *lyric* parts of the Attic tragedy, i. e. the chorus, also exhibit it. The peculiar characteristics of this dialect are, a certain harshness or roughness in the construction of words, and a kind of indistinctness of sound occasioned by the frequent use of the close vowel *Α*; which the Greeks called *πλατειασμός*.

NOTE. Branches or subdivisions of this dialect were the Laconic, Boeotian, Thessalian, and Sicilian dialects; no specimens of which are preserved, excepting a few fragments. The Aeolic was also a branch or variety of the Doric. It became at length a cultivated language, and was spoken in Middle Greece, with the exception of Attica, Megaris, and Doris. Sappho and Alcaeus afford specimens of this species of the Doric.

(4) The IONIC DIALECT was spoken originally in Attica. Numerous colonies emigrated, however, from this country to Asia Minor, which gradually became the principal, and at last the only seat of the dialect, if we include the islands which lie along its coasts in the Aegean sea. This dialect is characterized by softness of sound, and the resolution of the harsher sounds by the insertion of letters that mitigated them. The works of Herodotus, Hippocrates, and Anacreon, are composed in the Ionic.

NOTE. This dialect approaches nearer to the epic or old Greek than any other; so that the epic is sometimes called the *old* Ionic, and the proper Ionic the *new* Ionic.

(5) The Attic dialect was formed out of the Ionian, by the remnant of the Ionian people which remained in Attica, after its colonies were sent out to Asia Minor. It holds a middle course between the harshness of the Doric, and the softness of the Ionic dialect. The political importance of Attica, the high culture of its citizens, and the great number of excellent writers which it produced, caused this dialect to become far more renowned and more an object of study than any of the others. The works of Thucydides, Xenophon, Plato, Demosthenes, Lysias, Isocrates, Aeschines, etc., and also of Aeschylus, Euripides, Sophocles, Aristophanes, and others, being in the Attic, have immortalized the dialect in which they were written.

(6) After the freedom of Greece was destroyed by Philip, the Attic language began to be adopted by degrees among all its different tribes, now united together under Alexander and his successors.

Yet every tribe that had once been distinct, in adopting it, would naturally give to it a great many turns and modifications ; and these of course would constitute departures from its original form. It was this general dialect, as spoken and modified by Greece at large and particularly by those who were not natives of Attica, that came at last to be called the *common* or *Hellenic dialect*. Of course the *basis* of the κοινή διάλεκτος, is Attic ; but still, the Attic as contained in the κοινή is modified in some respects as to form and syntax. Thus modified it is the usual standard of our grammars and lexicons ; and departures from this are particularly specified by the names of particular dialects.

NOTE. Writers of this kind of Greek, i. e. of the κοινή, are Aristotle, Theophrastus, Pausanias, Apollodorus, Polybius, Diodorus, Plutarch, Strabo, Dionysius Halicarnassensis, Lucian, Aelian, Arrian, etc.

(7) In Macedonia the Attic dialect received many and peculiar modifications. Moreover, the successors of Alexander in Egypt cultivated literature with greater ardour than any other of the Grecian princes. Hence Alexandria became the place where this peculiar dialect (sometimes called *Macedonian* and sometimes *Alexandrine*), particularly developed itself. A great number of the later Greek works proceeded from this source, and they exhibit the dialect in question.

(8) The Jews, who left Palestine and settled at Alexandria during the reign of the Ptolemies, learned this dialect ; and when the O. Test. was translated by them into Greek, for the use of their synagogues, the translators exhibited a specimen of the Alexandrine Greek, modified by their own dialect, i. e. by the Hebrew. For substance this same dialect, thus modified, appears in the N. Test., and in the early Christian fathers ; yet not without many variations. Rost (the grammarian) calls this *ecclesiastical Greek* ; it has usually been called the *Hellenistic language* ; but might more appropriately and significantly be called *Hebrew-Greek* ; which appellation would designate the cause and manner of its modifications.

### § 3. Character of the N. Test. Greek.

(1) Soon after the commencement of the 17th century, a contest began among the learned in Europe, respecting the character of



the N. Test. diction. One class of writers claimed for it the purity and elegance of the old Greek ; while others not only acknowledged a Hebrew colouring in it, but strove to shew that it every where abounded in this. About the end of the 17th century this last party became the predominant one ; but the contest did not entirely cease, until about the middle of the 18th century, when the *Hebraists* became almost universally triumphant. The *Purists* (as the former party were called) have now become wholly extinct, at least among all well informed linguists and critics ; but a new party (if it may be so named) has arisen, who have taken a kind of middle way between the two older parties, avoiding the extremes of both, and occupying a ground which seems to have a basis so well established as to afford no apprehension that it can be shaken. This third party bids fair speedily to become universal.

NOTE. So early as the latter part of the 16th century, Beza (*De dono Linguae*, etc., on Acts 10: 46) acknowledged the Hebraisms of the N. Test., but extolled them as being “of such a nature, that in no other idiom could expressions be so happily formed ; nay, in some cases not even formed at all,” in an adequate manner. He considered them as “gems with which [the apostles] had adorned their writings.” The famous Robert Stephens (Pref. to his N. Test. 1576) declared strongly against those, “qui in his scriptis [sacris] inculta omnia et horrida esse putant ;” and he laboured not only to show that the N. Test. contains many of the elegancies of the true Grecian style, but that even its Hebraisms give inimitable strength and energy to its diction. Thus far, then, Hebraism was not denied but vindicated ; and it was only against allowing an excess of it, and against alleged incorrectnesses and barbarisms, that Beza and Stephens contended.

Sebastian Pfochen (*Diatrise de Ling. Graec. N. Test. puritate*, 1629) first laboured in earnest, to show that all the expressions employed in the N. Test. are found in good classic Greek authors. In 1658, Erasmus Schmidt vindicated the same ground. But before this, J. Junge, rector of Hamburg, published (in 1637, 1639) his opinion in favour of the *purity* (not the classic elegance) of the N. Test. diction ; which opinion was vindicated by Jac. Grosse, pastor in the same city, in a series of five essays published in 1640 and several successive years. The last four of these were directed against the attacks of opponents, i. e. of advocates for the *Hellenistic* diction of the N. Test. ; viz. against Dan. Wulfer’s *Innocentia Hellenist. vindicata* (1640), and an essay of the like nature by J. Musaeus of Jena (1641—42).

Independently of this particular contest, D. Heinsius (in 1643) declared himself in favour of *Hellenism* ; as also Thos. Gataker (1648), who avowedly wrote in opposition to Pfochen, with much learning, but rather an excessive leaning to Hebraism. Joh. Vorstius (1658, 1665) wrote a book



on Hebraisms, which is still common. On some excesses in this book, Horace Vitranga made brief but strenuous remarks. Somewhat earlier than these last writings, J. H. Boecler (1641) published remarks, in which he took a kind of middle way between the two parties; as did J. Olearius (1668), and J. Leusden about the same time. It was about this time, also, that the majority of critical writers began to acknowledge a Hebrew element in the N. Test. diction, which, however, they did not regard as constituting *barbarism*, but only as giving an oriental hue to the diction. M. Solanus, in an able essay directed against the tract of Pfochen, vindicated this position. J. H. Michaelis (1707) and A. Blackwall (*Sacred Classics*, 1727), did not venture to deny the Hebraisms of the N. Test., but aimed principally to shew, that these did not detract from the qualities of a good and elegant style; so that, in this respect, the N. Test. writers were not inferior to the classical ones. The work of the latter abounds with so many excellent remarks, that it is worthy of attention from every critical reader of the present time.

In 1722, Siegm. Georgi, in his *Vindiciae*, etc., and in 1733 in his *Hierocriticus Sacer*, vindicated anew the old opinion of the Purists; but without changing the tide of opinion. The same design J. C. Schwarz had in view, in his *Comm. crit. et philol. in Ling. Graec.* (1636); who was followed, in 1752, by E. Palaiet (Observ. philol. crit. in N. Test.), the last, I believe, of all the Purists.

Most of the older dissertations above named, with some others, were published together in a volume by J. Rhenferd, entitled *Dissertationum philol. theol. de Stylo N. Test. Syntagma*, 1702; and the later ones by T. H. Van den Honert, in his *Syntagma Dissertatt. de Stylo N. Test. Graeco*, 1703.

2. The Purists in general committed several errors in their efforts to establish the *Graecism* or *classic purity* of the New Testament.

(a) They not unfrequently named that *Graecism*, which is the common property of all cultivated languages, and so is properly neither *Graecism* nor *Hebraism*.

E. g. in respect to διψῶντες τὴν δικαιοσύνην, Matt. 5: 6, examples are adduced from various Greek writers, to show that the verb διψᾶω is tropically employed by them to signify *strong desire*. But so the corresponding verb in Latin is used; and in most other languages; and, consequently, such a usage is properly neither *Graecism* nor *Hebraism*, etc. The like may be said of ἐσθίειν used to signify *devouring, consuming*, etc.; of γενεά for a *particular generation of men*; of χεῖρ as designating *power*; and so of many like words. When Pfochen converted all such expressions into evidences of the *classical elegance* of the N. Test., he made claims which cannot properly be allowed.

As a specimen of the excess to which he carried his *classical illustrations*, we may refer to Matt. 10: 27, κηρύσσετε ἐπὶ τῶν δωματίων. To vindicate this he brings from Aesop the following sentence: ἔριφος ἐπὶ τινος δώματος ἐστώς, *a kid was standing on a certain house*.

(b) They did not make sufficient distinction between mere prosaic and poetic diction; nor between those tropes which are occasionally used and for special purposes, and those which have become the common property of the language.

E. g. to prove from the Greek poets, that κοιμάομαι sometimes means *to be dead*; that σπέρμα means *offspring*; ποιμάνειν, *to rule*; ἰδεῖν θάνατον, *to die*; ποτήριον πίνειν, *to participate of suffering*; and πίπτειν, *to fail, to be frustrated*; would not be to show that the diction of the N. Test. is the classic Greek of prose; although Georgi, Schwarz, and others have resorted to such proof.

(c) They did not make proper allowance for Hebraism, when an expression is common to the Hebrew and Greek languages, and when the natural probability is, that the N. Test. writers chose the expressions in question from their feelings as Hebrews.

E. g. γινώσκειν ἄνδρα probably came from the Heb. יָדַע אִישׁ. So σπλάγχνα as meaning *compassion*, ξηρά *land* in distinction from water, χεῖλος *shore*, στόμα *edge of the sword*, παχύνειν *to be stupid*, κύριος κυρίων, εἰσέρχεσθαι εἰς τὸν κόσμον, etc., were all introduced, as we may well suppose, from the Hebrew, and they should not be accounted for by any parallels from Herodotus, Aelian, Xenophon, etc.

(d) The same word, if not employed in the same sense, can prove nothing to the purpose of the Purists.

E. g. Pfochen cites ἡλθε . . . ἐν νηϊ μελαίνῃ to show that ἐν is classically used in the N. Test. before the Dat. of *instrument*; whereas in the passage cited it means *in*, not *by*. So χορτάζειν *to feed men*, is illustrated from Plato. Rep. II. where it is used for *feeding swine*; and many other things of the like nature.

(e) Similar meanings of words, but yet not fully the same, will not constitute good proof of classic purity.

E. g. εὐρίσκειν χάριν παρὰ τινά is not properly confirmed by εὐρίσκειν τὴν εἰρήνην—τὴν δωρεάν, which Georgi brings from Demosthenes; ποτήριον, *lot, destiny*, is not confirmed by κρατήρ αἵματος from Aristophanes; nor πίπτειν, *to be frustrated*, by οὐ χαμαὶ πεσέεται ὅτι ἂν εἴποις from Plato; nor ἀπὸ μικροῦ ἕως μεγάλου, by οὔτε μέγα οὔτε μικρόν; nor δύο δύο by πλέον πλέον, etc.

(f) The Byzantine historians cannot be safely appealed to as examples of pure Greek, because the lateness of their productions,

and the plain fact that their style was affected by the N. Test., render them unsafe authorities in such a case.

E. g. to confirm the classical use of *στηρίζειν τὸ πρόσωπον* and *ἐνωτίζεσθαι*, as Schwarz has endeavoured to do, by examples out of Nicetas; or *ἡ ξερὰ*, dry land by Cinnam. Hist., as Georgi has done; is little to the purpose.

(g) It should now be added, that many phrases of the N. Test., of which the Purists could find no parallel in Greek classic authors, are passed over in silence by them, and kept entirely out of view. No wonder, therefore, that their opponents, the Hebraists, gained a victory in the end, which seemed to be complete. All, however, that was contended for and that was supposed to be won by the Hebraists, could not afterwards be retained.

NOTE. The best works on the true dialect of the N. Test., are Salmasius, *De Lingua Hellenistica*; Sturtz, *De Dialecto Alexandrina* (1809); and Planck, *De vera Natura et Indole Orat. Graec. N. Test.*, translated and printed in the Bib. Repository, Vol. I. pp. 650 seq. Andover, 1831. Almost all the introductions to the N. Test. contain more or less in relation to this subject; but none of them can be fully confided in, which were written before the essay by Planck, just mentioned, made its appearance.

(2) *Ground-element of the N. Test. Greek.* When all Greece were united under one dominion, during the time of Alexander the Great and his successors, both the *written* and *spoken* language underwent some change. The first, taking the Attic for its stock, grafted upon it many words that were common and general Greek, and even some provincialisms; this is *ἡ κοινὴ διάλεκτος*. The second, i. e. the language of intercourse, taking the same basis, adopted and intermixed more or less words from all the different dialects; among which the Macedonian dialect was especially the predominant one. It was by the *speaking* of Greek, that the Hebrews in Alexandria and elsewhere became acquainted with this language; and of course the Greek which they wrote, would partake of the character of the Greek *spoken* in the times succeeding those of Alexander.

NOTE. That the Jews of Alexandria learned Greek by intercourse with those who spoke it there, is manifest from the nature of the case, and from the fact that the Jews, almost without exception, were averse to the

*learned* study of the Greek language. Philo and Josephus are among the exceptions. The style of the latter, when compared with that of the Seventy, in those parts of his works (for example) which relate to the O. Test. History, shews that he had cultivated the classical Greek of the times; while the Sept. exhibits a kind of Greek quite discrepant from that of Philo or of Josephus. Subsequently to the period when the Sept. version was made, the Greek style of the Jews was of course affected more or less by this version. Hence the apocryphal Greek writings of the Jews, and the N. Test., partake more or less of the style of the Sept. Still, as the Sept. is a *translation* of the Hebrew Scriptures, we might naturally expect it would abound more in Hebraisms than the writings last named, which were *original* productions; and such is the fact. The N. Test. writings are more free from peculiarities as to words or phrases, than the Alexandrine version.

*The ground-element, then, of the N. Test. diction, is the later Greek as modified at Alexandria; i. e. the Attic dialect, modified by the intermixture of words used in other dialects, especially in the dialect of the Macedonians, and as employed in the language of intercourse. In other words, its predominant ingredient is the Attic dialect; while its subordinate constituents are principally the Macedonic dialect, mixed with the peculiarities of those to whom Hebrew was vernacular.*

NOTE 2. The κοινή διάλεκτος, then, i. e. the later Greek as modified by the times which succeeded the period of Alexander's reign, is nearest of all the profane Greek writings to the diction of the N. Test. Hence the study and comparison of the *later* Greek authors is peculiarly important to the interpreter of the N. Testament. The difference between their diction and that of the N. Test., arises principally from two sources; viz., first, the Hebrews wrote from their acquaintance with the *conversation-Greek*, which naturally allowed more latitude than the written Greek to departures from the Attic style, and more frequently indulged in the use of words not classical, in constructions not agreeable to the strict rules of syntax, and in assigning to words new meanings; and secondly, every Jew, in speaking or writing a foreign language, would necessarily introduce many of the idioms of his own vernacular language.

(3) The peculiarities of the N. Test. diction may be classed under two heads, viz., *lexical* and *grammatical*.

1. The lexical relates to the choice of words; the forms of them; the frequency with which they were employed; the new and different meanings assigned to them; and the new formation of them.

(a) Words were chosen from all the dialects; (1) The Attic; e. g. ὕαλος, ὁ σκότος (masc.), ἀετός, φιάλη, ἀλήθειν, πρῶμνα, ἰλεώς. (2) The Doric; e. g.



πιάζω, κλίβανος, ἡ λιμός, ποία. (3) Ionic; e. g. γογγύζω, ῥήσσω, πρηγής, βαθμός, σκορπίζειν, φύω (intrans.). (4) Macedonic; e. g. παγεμβολή *camp*, ῥύμη *street*. (5) Cyrenaic; e. g. βουνός *hill*. (6) Syracusan; e. g. εἰποί (Imper.).

(b) New forms (mostly prolonged ones) were given to words; e. g. ἀνάθεμα (ἀνάθημα), ἔκπαλαι (πάλαι), ἐξάπινα (ἐξάπινης), καύχῃσις (καύχημα), ἀποστασία (ἀποστασις), πετάομαι (πέτομαι), βιβλαρίδιον (βιβλίδιον), ὀμνύω (ὀμνυμι), μοιχαλὶς (μοιχάς), etc. etc.

(c) Uncommon or poetic words are used in common style; e. g. ἀνθέντειν, μεσονύκτιον, ἀλάλητος, ἔσθῃσις, ἀλέκτωρ, βρέχειν to irrigate, κοράσιον.

(d) New and different meanings; e. g. παρακαλεῖν to beg, παιδεύειν to chastise, ἀνακλίνειν to recline at table, ἀποκριθῆναι to answer, ξύλον living tree, νέκρωσις in a passive sense, ὀψώνιον wages, πτώμα corpse, etc. etc. The N. Test. has many such words.

(e) Words were formed *de novo*; e. g. by composition, as ἄλλοτριος-επίσκοπος, ἀνθρωπάρεσκος, μονόφθαλμος, ἀγαθουργεῖν, οἰκοδεσποτεῖν, etc. Nouns in -μα are frequently formed; as κατάλυμα, γέννημα, βάπτισμα; nouns with συν, as συμμαθητής, συμπολίτης; adjectives, in -ινος, as ὀρθρινος, ὄψινος, πρῶινος; verbs in -ώω, as ἀνακαινώω, δολιόω, σθενόω; also in -ίζω, as δειγματίζω, ὀρθορίζω; also new forms of adverbs, as πάντοτε, παιδιόθεν, πανοικί, etc. etc.

2. The grammatical peculiarities are limited mostly to the forms of nouns and verbs. Some of these in the Hebrew-Greek are new; or not classically used in certain words; or are foreign to the Attic book-language. The use of the *dual* is superseded. In a *syntactical* respect, the Hellenistic dialect has little that is peculiar. There are a few examples of verbs constructed with cases different from those that are usual in classic Greek; conjunctions that elsewhere are joined with the Optative and Subjunctive modes, are here sometimes connected with the Indicative; the Optative is seldom employed in oblique speech, etc.

NOTE. That each country and province even, where Hebrew-Greek was spoken, had some peculiarities of its own, is almost certain from the nature of the case. But it is difficult for us, at present, to ascertain the limits of these peculiarities. We only know, that in the Hebrew-Greek there are a number of words which are not found in any of the later Greek authors.

(4) Any nation which continues the use of its own language, and also learns to speak a foreign one, will intermix that foreign one with many idioms of its own. Such was the case, as has already been hinted, with the Jews at Alexandria and in Palestine. The



general tone of style, in the writings of these Hebrews, naturally inclined to the Hebrew. Many turns of expression would be merely Hebrew, translated by the corresponding Greek words; which were altogether intelligible to a Jew, but scarcely at all so to a native Greek. In a *lexical* respect, also, the native language of a Jew would have much influence. He would naturally extend the meaning of a Greek word, that in a single respect corresponded well to one meaning of a Hebrew word, so as to make its significations correspond in all respects with those of the Hebrew one. In some cases, the difficulty of fully expressing the Hebrew in Greek words already extant, would lead him to coin new ones, which might better correspond with his own vernacular tongue. In a word, the manner of thinking and feeling, which was peculiar to the Hebrew, would still remain when he spoke or wrote Greek. His style, then, would consist of Hebrew thoughts clothed in Greek costume. But as the native language of Greece was not, and from the nature of the case could not be, so formed as to convey all the conceptions and feelings of Hebrews, no way could be devised of conveying them in Greek, except by some modifications of this language, i. e. either by assigning a new sense to words already extant, or by coining new ones. The Hellenists, therefore, have done no more, in general, than the nature of the case compelled them to do, in order to express their ideas in Greek. What they have thus done, constitutes the Hebraism of the Hellenistic dialect.

NOTE. By *Hebrew*, in this case, is meant the *later* Hebrew, made up in a great measure of Chaldee and Syriac, and often called the *Syro-Chaldaic*. The idioms of this, however, are for the most part so like to those of the Hebrew, that no important error will arise from calling them and treating them as Hebrew.

(5) The reason why the Greek of the Sept. and the N. Test. is called *Hellenistic*, seems to be derived from the usage of the N. Test. in naming Jews *Hellenists*, who spoke the Greek language; see Acts 6: 1. It is a matter of no consequence, however, as to the name which we give this dialect. We may call it, indifferently, the *Hebrew-Greek*, or the *Hellenistic dialect*. Joseph Scaliger (in Euseb. p. 134) was the first who gave it this latter name; which has been very generally adopted.

NOTE. The principal books which exhibit collectively the so called *Hebraisms* of the N. Test., are Vorstius, *De Hebraismis*; Leusden, *Philologus Hebraeus*; and Olearius, *De Stylo Nov. Test.* In these and other similar works, however, several errors have been committed. (a) The authors have not paid due attention to the idiom of the Aramean or Syro-Chaldaic language, which was the vernacular tongue of the N. Test. writers. (b) They have not accurately observed the difference as to Hebraizing, between the different authors of the N. Test.; which, in some cases, is very considerable. (c) They have not shewn the relation of the N. Test. to the Sept. Greek; which, with all its points of similitude, is still considerably discrepant. (d) They have put much to the account of *Hebraism*, which is the common property of both Greek and Hebrew; yea, of language in general; e. g. φυλάσσειν νόμον, αἷμα slaughter, ἀνὴρ with an appellative (as ἀνὴρ φονεὺς), πῦς servant, μεγαλύνειν to praise, etc. (e) They have made some things into Hebraisms, by putting a forced construction upon them; e. g. Eph. 5: 26, ἐν ὅλῳ ἡμῶν, construed as an equivalent to אֲשֶׁר בְּרַבְרָא, in order that; Matt. 25: 23, χαράν feast, like the Arabic نَجْدَة; Matt. 6: 1, δικαιοσύνη alms, like the Chaldee דִּקְרָא, etc.

(6) *Hebraism*, properly so called, may be divided into two kinds, viz., *perfect* and *imperfect*. (a) **PERFECT HEBRAISM** is that which has no parallel in the native Greek, and which is modelled altogether after the Hebrew.

E. g. συναγχεῖσθαι, ὀφειλήματα ἀφιέναι, πρόσωπον λαμβάνειν, οἰκοδομεῖν to edify, πλατύνειν τὴν καρδίαν, πορεύεσθαι ὀπίσω, οὐ πᾶς (for οὐδεὶς), ἐξομολογεῖσθαι ἑν τινί, etc.

(b) **IMPERFECT HEBRAISM** is that which has some parallel in the Greek, but which having a more perfect one in the Hebrew, was probably derived from the Hebrew idiom.

E. g. σπέρμα offspring, from זֶרַע; ἀνάγκη trouble, from מְצוֹק, צָר; εἰς ἐπάντησιν, בְּכָל־רֵקֶב; πέσκατα τῆς γῆς, יְרֵקֵי הָאָרֶץ; χεῖλος shore, שֹׁפָה, etc. Now although Greek parallels may be found to these expressions, and to others of the like kinds, yet they are not of common occurrence, and therefore the probability is, that the N. Test. writers derived them from the Hebrew.

NOTE. The reason of employing both these kinds of Hebraism has been already stated. No Hebrew would divest himself, without much learned training, of the native element of his own peculiar style. When he wrote Greek, he would of course clothe Hebrew conceptions in Greek words. Hence his departures from the native Greek, in cases of perfect Hebraism. Hence too the probability, that in respect to the imperfect Hebraisms he drew from his own native tongue.

(7) The simple historical style of the Gospels, of the Acts, and of the Apocrypha, exhibits this influence of Hebrew in its most complete state; because here religious technics (which a Hebrew must employ in speaking of religious matters) are less frequent. And here the use of prepositions is more frequent than in native Greek; minute circumstances (like ἐγράφη διὰ χειρός, πάντος ἀπὸ μικροῦ ἕως μεγάλου, etc.) are more commonly inserted; and besides this, the accumulation of pronouns, especially after the relative; the formula καὶ ἐγένετο in the transitions of narrative; the simple construction of sentences, in which the parts of a complex one are rather *coordinate* than subordinate; the unfrequency of conjunctions and of the accumulation of connective particles; much uniformity in the use of the tenses; a want of periodic rounding, and of the union of subordinate propositions with the main one; the unfrequent use of participial constructions in the widely extended latitude of the native Greek; the direct citations of another's words in narration, where the Greeks commonly employ the indirect one; the neglect of the Optative mood—all these things characterize the Hellenistic Greek, and separate it from that which is common among classic authors.

NOTE. The Hebraisms of the N. Test., as has been stated above, are divisible into perfect and imperfect. This division has reference to their internal nature. But if we look at the sources whence they are derived, or the causes which operated to produce them, we may class these under four distinct heads, each of which deserve particular notice.

(a) Where the original and fundamental meaning of a Greek and Hebrew word were the same, a Hebrew very naturally attached the same secondary or derived meanings to the Greek word as belonged to the Hebrew one; e. g. δικαιοσύνη and צְדָקָה agree in their original meaning, and so it was natural for the Hebrew to attach to δικαιοσύνη the secondary sense of *liberality, kindness*, because צְדָקָה sometimes bore this meaning. So ὀφείλημα, not only *debt* but *sin*, like the Aramean חֵיב; so νύμφη, *bride* and also *daughter in law*, like בְּרָהּ; εἷς, *one* and *first*, like אֶחָד; ἐξομολογεῖσθαι τινι, *to praise one*, like הוֹדָה לְ; ἔρωτᾶν, *to ask* and also *to beg*, like שָׁאַל. Very frequent is this usage in regard to a secondary sense which is *tropical*; e. g. ποτήριον, *cup* and *lot*, like כּוֹס; σκάνδαλον, *offence* in a moral sense, like מַכְשׁוֹל; γλῶσσα, *tongue* and *nation*, like לָשׁוֹן; ἐνώπιον τοῦ θεοῦ *in the view or judgment of God*, like לְפָנֵי יְהוָה; ἀνάθημα, *that which is devoted to destruction*, like the Hebrew הֶקְרַם, etc.

(b) Peculiar Hebrew phrases were literally translated by corresponding

Greek words, which, when put together, constitute an idiom altogether foreign to native Greek; e. g. *πρόσωπον λαμβάνειν* for פָּנִים לִקְחֹת; *ζητεῖν ψυχὴν* for נַפְשָׁא לְקַחֵי; *ποιεῖν ἔλεος* (or *χάριν*) *μετά τινος* for עֲשֵׂה חֶסֶד חֲסִידָא; *ἄρτον φαγεῖν* (*to sup*) from אָכַל אֶרֶץ; *νόσθς θανάτου* for מוֹת-בְּנֵי-חַיִּים; *ἀφαιρέματα ἀφαιρῆναι* for הִבָּק הִבָּק (Talmudic); *πᾶσα σάρξ* for כָּל בָּשָׂר; etc. etc.

(c) Derivate Greek verbs were formed so as to correspond with derivate Hebrew ones; e. g. *σπλαγχνίζεσθαι* from *σπλάγχνα*, like רָחַם from רַחֲמִים; *ἐγκαινίζειν* from *ἐγκαίνια*, like הִחַיֵּה הִחַיֵּה; *ἀναθηματίζειν* from *ἀνάθεμα*, like הִחַיֵּה הִחַיֵּה, etc. etc.

(d) The religious views and feelings of the writers of the N. Test. occasioned a kind of *technological* use of many Greek words, in a sense quite different from that of classical usage; e. g. such words as *ἔργα*, *πίστις*, *πιστεῖν* *εἰς Χριστόν*, *δικαιοῦσθαι*, *ἐκλέγεσθαι*, *οἱ ἄγιοι*, *ἀπόστολος*, *βάπτισμα*, *δικαιοσύνη*, and many others, used particularly by Paul in his epistles. This was altogether unavoidable; inasmuch as the classic Greek could furnish no words, which according to the *usus loquendi* of the Greek would convey the ideas of a Hebrew in relation to these subjects.

(8) As to the *grammatical* character of the N. Test. diction, in general this does not differ from that of the later Greek. The common laws of syntax are applicable almost throughout; at least, there is seldom any departure from them. Even some of the nicer peculiarities of the Greek language, such as the attraction of the relative pronoun, and the distinction between *οὐ* and *μή* in negations, (which are quite remote from the Hebrew idiom), are somewhat strictly observed. The peculiarities of the later Greek itself (which also belong to the N. Test.) consist more in the forms of words, and the use of peculiar tenses, than in any diverse *principles* of syntax. In all parts of the N. Test., indeed, Hebrew modes of thinking and feeling, of course develope themselves. In the *grammatical* mode of expressing these, however, the most important variation from the native Greek is, that prepositions are more commonly employed in the government of nouns, etc., than was usual among Greek authors.

NOTE 1. The meaning of words changes much easier than the forms; the forms much easier than the syntax; so that while the later Greek (and consequently the N. Test. Greek) admitted many variations in the meaning and even in the forms of words, it still retained the common syntax, with some little enlargement. Accordingly we find, in the N. Test., several forms which were not current, at an early period, or else belong to some of the dialects. Of the latter are, (a) *Attic* forms, such as *ἡβουληθήν* (*η* for the augment), *ἡμελλε*, *βούλει* (2nd pers. for *βούλη*), *ὄψει*; (b) *Doric*, as *ἦτω* (for *ἔστω*), *ἀφρώνται* (for *ἀφείνται*); (c) *Aeolic*, such as the Opt. in



-εια of Aor. 1st. (d) *Ionic*, as γήρει, εἶπα (Aor. 1). Of the forms not used in the more ancient language, we may cite the Dative νοί, Imp. κά-θου, Perf. ἔγνωκαν (for ἐγνώκασιν), Aor. 2 κατέλιποσαν, Imperf. ἐδολιοῦσαν, Aor. 2 εἶδαμεν, ἔφυγαν. The regular forms of tenses, in certain verbs, not employed more anciently, are employed in the N. Test.; e. g. ἡμάρτησα (for ἡμαρτον), αὖξω (for αὖξάνω), ἤξα (for ἤκω), φάγομαι (for ἔδομαι), etc. In consequence of this, there is an increase of the forms of verbs and of the tenses actually employed, in the later Greek. To all this must be added, that a new gender is assigned to some nouns; e. g. ὁ (instead of ἡ) βέτος; τὸ ἔλεος, τὸ πλοῦτος (neut. instead of masc.), which casts them into the 3d instead of the 2d declension.

NOTE 2. As to *Syntax*, the peculiarities consist mostly in using ὅταν, in a few cases with the Ind. Praeter; εἰ with the Subj.; ἵνα with the Ind. Pres.; the construction of such verbs as γένησθαι with the Acc., προσκύνειν with the Dat.; such formulas as θέλω ἵνα, ἄξιός ἵνα (instead of the Inf.); the employment of the Subj. instead of the Opt. in historical diction and after the Praeter; and in general the rare employment of the Opt., (which has entirely disappeared in modern Greek). Moreover the Inf. Aor. is oftener used after μέλλειν, θέλειν, etc.; and a disregard to declension (so conspicuous in modern Greek) appears just in its inceptive state; e. g. εἰς καθεῖς, καθεῖς, ἀνά εἰς, εἰς παρ' εἰς. A similar disregard to case and tense also appears in a few cases. The Dual is altogether neglected.

Even the Seventy, in their version, have in general conformed to the Greek Syntax. Some departures from a diction purely Greek would of course be expected. Instead of the Opt., they say (with the Heb.), τίς με καταστήσεται κτίτην; They also say: θανάτω ἀποθανεῖσθε, וְיָמוּתוּ מִמָּוֶת מוֹת; מִשּׁוֹן עִמְשָׁשָׁא, מִשּׁוֹן עִמְשָׁשָׁא. They also imitate, in some cases, the Hebrew composite verbs, (which are made by a preposition following them); as φεῖδασθαι ἐπὶ τινι, οἰκοδομεῖν ἐν τινι, ἐπερωτᾶν ἐν κυρίῳ, etc. The N. Test., however, which is not a translation of the Hebrew, but an original work, is more free from these peculiarities. Yet in general, even here, the use of prepositions is more frequent than with the Greeks, viz., in such cases as ἀποκρύπτειν τι ἀπὸ τινος, ἐσθίειν ἀπὸ τῶν ψυχίων, ἀθῶος ἀπὸ τοῦ αἵματος, κοινωνός ἐν τινι, etc.; the like to which may indeed be found in the ancient Greek. But in some cases the imitation of the Hebrew has led the writers of the N. Test. to adopt expressions which would sound in a singular manner to a native Greek; e. g. (a) Such as ὁμολογεῖν ἐν τινι, βλέπειν ἀπὸ to beware of, προσέθετο πέμψαι to send again, and the form of the oath in the negative sense, εἰ δοθήσεται. (b) The repetition of the same word, in order to signify distribution; as δύο δύο two by two, (instead of ἀνά δύο). (c) The frequent and varied use of the Inf. with τοῦ before it. (d) The imitation of the Inf. abs. in Hebrew joined with a definite mood and tense; as in μισῶν ἐμίσησας above. (e) The frequency of nouns in the Gen., which stand in the place of adjectives. (f) The often repeated use of the Inf. with a preposition, in historical narration. Nos. a, b, may be classed among the pure Hebraisms. The rest are to be found in native Greek, although not with the like frequency.

(9) On the whole, when we consider that many of even the niceties of Greek syntax are observed in the N. Test., e. g. the separation in the use of the Praeter tenses, the construction of verbs with *ἄν*, the attraction of the relative pronoun, the singular number of the verb with *neuter* plurals, such idioms also as *οἰκονομίαν πεπίστευμα*, etc.; moreover, that the periphrasis for the Opt. which the Seventy use, is here not employed; there is, in fact, very little reason for the charge of *ungrammatical* composition against the writers of the N. Test. Much has been said, on this subject, by writers for and against the *purity* of the N. Test., which is very inapposite, or has little foundation. Patient, protracted, and widely extended examination, has at last corrected the errors of both parties, and brought the whole matter very near to the middle ground which those consummate Greek scholars, Robert Stephens and Theodore Beza, seem first to have occupied.

# PART I.

## LETTERS AND THEIR CHANGES.

### § 4. Greek Alphabet.

		Pronounced.	Name.	Numeral Value.
<i>A</i>	$\alpha$	<i>a</i> in <i>father</i>	<i>Ἄλφα</i> alpha	1
<i>B</i>	$\beta, 6$	<i>b</i>	<i>Βῆτα</i> beta	2
<i>Γ</i>	$\gamma, 7$	<i>g</i> hard	<i>Γάμμα</i> gamma	3
<i>Δ</i>	$\delta$	<i>d</i>	<i>Δέλτα</i> delta	4
<i>E</i>	$\epsilon$	<i>e</i> in <i>met</i>	<i>Ἐψιλόν</i> epsilon, i. e. $\epsilon$ simple	5 5 6
<i>Z</i>	$\zeta$	<i>ds</i>	<i>Ζῆτα</i> zeta	7
<i>H</i>	$\eta$	<i>e</i> long	<i>Ἡτα</i> eta	8
<i>Θ</i>	$\theta, \theta$	<i>th</i> sharp	<i>Θῆτα</i> theta	9
<i>I</i>	$\iota$	<i>i</i>	<i>Ἰώτα</i> iota	10
<i>K</i>	$\kappa$	<i>k</i>	<i>Κάππα</i> kappa	20
<i>Λ</i>	$\lambda$	<i>l</i>	<i>Λάμβδα</i> lambda	30
<i>M</i>	$\mu$	<i>m</i>	<i>Μῦ</i> mu	40
<i>N</i>	$\nu$	<i>n</i>	<i>Νῦ</i> nu	50
<i>Ξ</i>	$\xi$	<i>x</i>	<i>Ξῖ</i> xi	60
<i>O</i>	$o$	<i>o</i> short	<i>Ὀ μικρόν</i> omicron, i. e. short <i>o</i> .	70
<i>Π</i>	$\pi, \varpi$	<i>p</i>	<i>Πῖ</i> pi	80 90
<i>P</i>	$\rho$	<i>r</i>	<i>Ρῶ</i> rho	100
<i>Σ, C</i>	$\sigma, \varsigma$	<i>s</i> sharp	<i>Σίγμα</i> sigma	200
<i>T</i>	$\tau, 7$	<i>t</i>	<i>Ταῦ</i> tau	300
<i>Υ</i>	$\upsilon$	<i>u</i>	<i>Υψιλόν</i> upsilon, i. e. <i>u</i> simple	400
<i>Φ</i>	$\phi$	<i>f</i>	<i>Φῖ</i> phi	500
<i>X</i>	$\chi$	<i>ch</i> guttural	<i>Χῖ</i> chi	600
<i>Ψ</i>	$\psi$	<i>ps</i>	<i>Ψῖ</i> psi	700
<i>Ω</i>	$\omega$	<i>o</i> long	<i>Ὠ μέγα</i> omëga, i. e. long <i>o</i> .	800, 900.

NOTE 1. About the pronunciation of these letters there is still a discrepancy of opinion and of practice among the learned. Reuchlin, the father of Greek literature in western Europe, introduced the pronunciation of the modern Greeks, which sounds  $\iota$ ,  $\eta$ ,  $\epsilon\iota$ ,  $\omicron\iota$ ,  $\upsilon$ ,  $\upsilon\iota$  all as  $i$  in *machine* (hence called *Itacism*); also  $\alpha\iota$  like  $a$  in *hate*, and  $\upsilon$  after  $a$  and  $\epsilon$  like  $f$  or  $v$  (e. g.  $\alpha\upsilon\tau\omicron\varsigma$  = *aflos*,  $\text{Ζεύς}$  = *zefs*), and  $\beta$  as  $v$ . Erasmus, on the other hand, commended the usual (continental) sound of the vowels; and the diphthongs he directed to be sounded, so that both vowels should be distinctly touched in one prolonged sound. It is utterly impossible, at the present time, to arrive with certainty at any well established conclusions in regard to many of the letters, and especially of the diphthongs. The easiest and best course therefore is, (since it is a matter of very inferior moment), to follow in general the analogy of our own language in the pronunciation of the letters of the Greek alphabet. Our time is wasted to little purpose, in striving to build up any particular system of orthoepy, since we can never ascertain whether we are in the right. It is proper to remark, however, that  $\gamma$  before the cognate letters,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ , is sounded like  $n$  or  $ng$  nasal.

NOTE 2. Ancient tradition attributes the introduction of the alphabet into Greece, to Cadmus (קַדְמֹן *orientalis*?) of Phenicia. Sixteen letters only are said to have been introduced by him; while Palamedes is reported to have added four more, viz.  $\theta$ ,  $\xi$ ,  $\phi$ ,  $\chi$ , and Simonides,  $\zeta$ ,  $\eta$ ,  $\psi$ ,  $\omega$ . But this tradition is not uniform; and evidently the story is in some degree fictitious; for the Greek alphabet beyond all question sprung from the Hebrew or Phenician one, which contains twenty-two letters. The probability is, that such letters in this latter alphabet as coincided in sound with the Greek sounds, were retained; that of the *four* sibilants in Hebrew, some two were laid aside; and that *Baũ* or *Faũ* and *Koppa* were also dismissed as not correspondent with Greek sounds, or as superfluous.  $\Xi$  is only an abridged method of writing  $\kappa\sigma$ ,  $\psi$  of  $\pi\sigma$ , and  $\zeta$  of  $\sigma\delta$ ; while  $\eta$  and  $\omega$  are only a convenient method of designating  $\epsilon\epsilon$  and  $\omicron\omicron$ , etc. In this way, and by recurring to the fact that a difference must have existed between some of the elementary sounds in Greek and Hebrew, we may account for it, that the Cadmaean alphabet did not exhibit all the Hebrew one, although derived from it. We may also see the reason why subsequent additions were made by the learned Greeks; some from necessity, in order to make a full designation of sounds; and some from convenience, as being a kind of short-hand mode of writing the letters. Thus we have twenty-four letters, most of them (but not all) corresponding to the Hebrew alphabet; while some of the latter alphabet are dismissed from their *phonetic* use and made only the representatives of numbers (viz. *Baũ*, *Κόππα*, *Σαμπι*), and new letters are added, either from necessity or for the sake of convenience.

NOTE 3. The letters  $\zeta$ ,  $\theta$ ,  $\phi$ ,  $\chi$ , occur in the oldest Greek monuments, so that the use of them must have been very early; while in almost all ancient inscriptions, nothing is more common than  $\epsilon$  for  $\eta$ ,  $\epsilon\iota$  for  $\eta$ ,  $\omicron$  for  $\omega$ ,  $\omicron\iota$  for  $\phi$ ,  $\chi\sigma$  for  $\xi$ , and  $\phi\sigma$  for  $\psi$ , shewing that the long vowels, and also  $\xi$  and  $\psi$  were of later date than the other letters. But the letters  $\zeta$ ,  $\theta$ ,  $\phi$ ,  $\chi$  appear to have been coeval with the alphabet in general, so far as we can now judge from ancient inscriptions. The whole alphabet, in the full form in which it is at present, appears to have first come from Ionia to



Athens in the time of the archon Euclides, in the year 403 A. C., when it was employed in public writings.

That the reader may judge for himself respecting a matter so curious and interesting as the origin of the Greek letters, I subjoin the Greek and Hebrew alphabets in such a way as will make the comparison easy ; premising only, that the Hebrew letters here employed are not the *ancient* ones, and that these ancient ones (the Samaritan) bear a nearer resemblance to the old Greek alphabet, than the present Hebrew square characters which are here employed.

א	ב	ג	ד	ה	ו	ז	ח	ט	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
A	B	Γ	Δ	E	F	Z	H	Θ	I	K	Λ	M	N	Ξ	O	Π	ρ	P	Σ	T
α	β	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ(σ)	ο	π		φ	σ	τ	

NOTE 4. An inspection of the alphabet as above, will render plain the Greek method of notation. The abridged methods, and the way of making out composite numbers, etc., may be found in Buttin. Gramm. § 2. Notes 3, 4.

### § 5. Division of the Letters.

(1) The natural division is into *vowels* and *consonants*. Of the former there are *seven* ; of the latter there are properly only *fourteen*, because ζ stands for σδ, ξ for κσ, and ψ for πσ, and these three *double* letters, to which we may add ς (Sti or Stigma)=στ, are not properly to be reckoned, because their simple elements are counted in the others.

(2) The fourteen consonants may be named, (a) From the *organ* with which they are enounced ; and so β, π, φ, μ, are LABIALS ; τ, δ, θ, λ, ν, ρ, σ, are LINGUALS, and κ, γ, χ PALATALS. A much more important classification is,

(b) According to their *power* ; by which they are distributed into SEMI-VOWELS and MUTES. Semi-vowels are the liquids λ, μ, ν, ρ, and the sibilant σ ; Mutes are

1	2	3
π	κ	τ smooth.
β	γ	δ middle.
φ	χ	θ rough.

NOTE 1. The first perpendicular column consists of *labials*, the second of *palatals* and the third of *linguals* ; and in the same order, the same columns are said to be of the *P* sound, of the *K* sound, and of the *T* sound, because of the leading letter in each.

NOTE 2. The importance of the semi-vowels ν, ρ, σ, may be recognized from the singular fact, that *no genuine Greek word can end in any*

other CONSONANT;  $\acute{\epsilon}\kappa$  and  $\acute{o}\nu\kappa$  excepted, and these only in the middle of a phrase, being elsewhere  $\acute{\epsilon}\xi=\acute{\epsilon}\kappa\varsigma$ , and  $\acute{o}\nu$ .

(3) The seven vowels are divided into *short*, *long*, and *double-timed*.

NOTE. Short,  $\epsilon$ ,  $o$ ; long,  $\eta$ ,  $\omega$ ; double-timed,  $\alpha$ ,  $\iota$ ,  $\upsilon$ . These last are sometimes long, and at other times short, i. e. the same letter stands for a long sound at one time, and a short one at another.

(4) Diphthongs are a coalescence of two vowel sounds. The second of these vowels is always an  $\iota$  or  $\upsilon$ .

NOTE 1. The *proper* diphthongs are  $\alpha\iota$ ,  $o\iota$ ,  $\upsilon\iota$ ;  $\alpha\upsilon$ ,  $\epsilon\upsilon$ ,  $\eta\upsilon$ ,  $o\upsilon$ ,  $\omega\upsilon$ . The diphthongs called *improper* are three, and have always an  $\iota$  subscript, i. e. an  $\iota$  for their last letter, which is not distinctly pronounced, and is therefore *subscribed*. Hence the name, *improper* diphthongs, because only one letter is sounded. They are  $\alpha\iota$ ,  $\eta\iota$ ,  $\varphi\iota$ . The manner in which the diphthongs were pronounced, is matter of dispute in some cases, and cannot now be satisfactorily ascertained. When *capitals* are employed, the  $\iota$  in these diphthongs is written in the line; as  $\text{AIAH}\Sigma = \acute{\iota}\delta\eta\varsigma$ . The ancients wrote the Iota in the line in all these cases.

NOTE 2. A different division of the diphthongs, viz. into six proper and six improper, exists in the older grammars; but it is now abandoned by the best grammarians.

## § 6. *Breathings.*

(1) These are the smooth ( $\acute{\ }^{\circ}$ ), and the rough ( $\grave{\ }^{\circ}$ ); the last is sounded as a slight *H*; the first, in most cases, is capable of no distinct enunciation which is perceptible by the ear.

NOTE 1. One of these breathings stands on all words beginning with a vowel; and when they begin with a *proper* diphthong, the *spiritus* is placed over the second vowel, as in  $\epsilon\upsilon\theta\acute{\iota}\varsigma$ ; but it remains on the first, in the case of an *improper* diphthong, as  $\text{A}\acute{\iota}\delta\eta\varsigma$ .

NOTE 2. All words beginning with  $\upsilon$ , have (in the Attic dialect) the *rough* breathing, as  $\acute{\iota}\mu\epsilon\grave{\iota}\varsigma$ ; and so, also, all words beginning with  $\varphi$ ; and when double  $\varphi$  occurs in the middle of a word, the first takes the smooth breathing, the second the rough one, as  $\pi\acute{\upsilon}\varphi\grave{\varphi}\varsigma$ .

NOTE 3. Originally, only the rough breathing was noted; and this by the letter *H* inserted in the line like the other letters, and formerly sounded as our *H*. When this sign (*H*) came to be used for  $\eta$ , the letter was divided, and the right-hand half used for marking the *smooth* breathing, and the other half to designate the *rough*. Aristophanes of Byzantium (about 200 A. C.) is said to have made this arrangement. The marking

of the smooth and the rough breathings, seems to have begun at nearly the same time ; and although the marking of the smooth *spiritus* seems to be of little or no significance to us, yet as the ancients wrote originally without any division of words, this sign placed upon words *beginning* with a vowel would greatly aid the reader.

NOTE 4. Besides these two breathings, (which correspond to alphabetic letters, e. g. the smooth one (◌<sup>◌</sup>) to the Α of the oriental alphabet, and the rough one (◌<sup>◌</sup>) to the Α of the same alphabet and the h of the western nations), the most ancient Greek alphabet had a third breathing, or rather, letter (*Fau* or *Bau*, *F*), which corresponded very nearly or altogether with the Hebrew פ, *Vav* ; as both the name and sound indicate. This, from its shape, is called *Digamma*, i. e. double Gamma ; also the *Aeolic Digamma*, because the Aeolians longest retained it ; and although even in ancient times it was dropped in writing, yet it is supposed, without any doubt, to belong to many words in the poems of Homer.

### § 7. Accents.

(1) By these are meant, *the grammatical notations of the tone or stress of voice which is to be laid on each word.*

NOTE 1. All languages, whether written or not, must of course have *tone-syllables*, as pronounced with the voice ; but it appears that the *grammatical notation* of the accents in books, was begun by Aristophanes of Byzantium, about 200 years A. C. Most probably it was first designed, like the notation of the tone-syllable in some of our English reading books, merely to facilitate the proper reading of the Greek by learners. But this notation never became general in Mss., until six or seven centuries after the commencement of the Christian era.

NOTE 2. See Villoison, *Epist. Vinar.* p. 115 seq., for the proof of the above position. Hermann (*de Emend. Gramm. Graec.* p. 60) expresses very confidently the opinion, that the notation of the accents is as old as the times of Homer ; which he has endeavoured to prove in his book *De Metris*, I. c. 22. 23. The general opinion is now as stated above.

(2) Every Greek word has regularly, in and of itself, an accent of some kind. To the few words called *enclitics*, the accent belongs when they stand unconnected with other words.

NOTE. Even, the so-called *toneless* words, (*atona*, viz. *οὐ*, *οὐκ*, *οὐχ*, *οὔ*, *ἐν*, *ἐς*, *ἐκ*, *ἐξ*, *ὅ*, *ἥ*, *οἱ*, *αἱ*), whenever they stand *unconnected* with, or are placed *after*, the words on which they depend, take an accent.

(3) Strictly speaking, and in reference to real pronunciation, there is only one kind of accent, i. e. every accent marks a stress of voice modulated in some way or other. But in reference to ac-

tual *designations* or *written signs*, we may say that there are now three kinds of accents ; viz., (a) The *acute* (´), the sign of elevating the tone. (b) The *grave* (`), the sign of the falling slide of the voice. (c) The *circumflex* (¨), the sign of prolonged tone on the accented syllable.

NOTE 1. The ancients used the *grave* accent (`) to mark all *toneless* syllables. But as this was superfluous, it came at length, and is now exclusively employed, to denote the *acute descending*, i. e. the sliding fall of the voice.

NOTE 2. The *circumflex* (¨) is used to denote the *acute prolonged*, whenever in reality there is a contraction of two vowel sounds into one, and where also the *first* of these vowels would have the acute ; e. g.  $\tilde{\omega} = \acute{o}o$ . But if of the two vowels the *last* would have the acute, the *circumflex* accent is inadmissible ; e. g.  $\acute{o}o = \acute{o}$  (not  $\tilde{\omega}$ ). In all cases, therefore, where the *circumflex* is employed, we may take it for granted that originally there were two short vowels with separate sounds, the first of which had the acute accent ; so that  $\delta\tilde{\eta}\lambda\omicron\varsigma = \delta\acute{\epsilon}\epsilon\lambda\omicron\varsigma$ ,  $\sigma\tilde{\omega}\mu\alpha = \sigma\acute{o}\omicron\mu\alpha$ ,  $\varphi\tilde{\alpha}\varsigma = \varphi\acute{\alpha}\varsigma$ ,  $\delta\mu\tilde{o}\iota\omicron\varsigma = \delta\acute{\mu}\acute{o}\iota\omicron\varsigma$ , etc.

(4) The accent may be placed on either of the three last syllables of any word, just as the tone of the word and the nature of the quantity in one or more of these syllables require or permit ; but never farther back than the *antepenult* syllable.

NOTE. The *acute* accent may stand, as the nature of each case shall require, on either of the three ultimate syllables ; the *grave*, only on the last ; the *circumflex*, on the last, or on the penult. The reason why the *circumflex* can go no farther back, is evident from Note 2 above ; since, when it stands apparently on the penult, it stands really on the antepenult.

(5) The acute and the grave may stand on any vowel, long or short ; but the acute can never stand on the antepenult, unless the final syllable of the word be short. The *circumflex* can stand only on a vowel that is *long by nature*, (not by position merely). When the penult is long by nature, and the ultimate short, or long merely by position, a word must necessarily take the *circumflex* ; but this last rule does not include words compounded with an enclitic, e. g.  $\omicron\tilde{\upsilon}\tau\epsilon$ ,  $\eta\tilde{\iota}\tau\iota\varsigma$ , etc.

NOTE. Accents of all kinds are written only over a vowel ; and in case of a *proper* diphthong, only over its second letter. In case of an *improper* diphthong, they are written over the first letter ; e. g.  $\acute{A}\iota\delta\eta\varsigma$ .

REMARK I. It would be out of place to pursue the detail of this sub-



ject, in a work like the present. The grammars of Buttmann, Rost, and others present it in full, and render it unnecessary here. Suffice it to say, that most of the changes from the original place of the accent on any word, that occur in regard to the forms made by declension, conjugation, etc., depend on the quantity of the *final* syllable which is varied by declining from that of the ground-form; and that in estimating quantity, *αι*, *οι*, are reckoned as *short* syllables; as is *ω*, also, in the terminations of the so-called *Attic* declensions, and in the *Ionic* Gen. of the first declension, e. g. πόλεως, πόλεων, ἀνώγεων, δεσπότεω, etc.

REMARK II. The student should aim at reading Greek so as to lay the accent where it is marked. Nor should he think that attention to the subject of the accent is needless. Many words are distinguished from each other solely by the accent; e. g. εἰμί *I am*, εἶμι *I go*, τίς *who?* τίς or τις *some one*, ὁ *the* (article), ὃ *which*, πότε *when*, ποτέ *at some time*, etc. etc. And if these notes of distinction are not important for the adept in Greek, still they are very convenient for the learner.

REMARK III. The written accentuation of the N. Test. is designed to be conformed to the common laws of Greek accentuation. The age of this written accentuation, in some of the Mss. of the N. Test., cannot be ascertained with certainty. It is certain, however, that it is older than the *interpunction* of the same book. The writings of profane Greek authors were, as we have seen, accented to some extent before the Christian era. In the 4th century, Epiphanius speaks of the Sept. as furnished with various kinds of accents; the doing of which he names στίζειν κατὰ προσωδίαν.\* Possibly the N. Test. may, even at this period, have been written in like manner. But we have no certain account of its accentuation until Euthalius, a deacon of the church at Alexandria, about A. D. 464, published the first edition of the Pauline epistles κατὰ στίχους. In his preface, still extant,† he speaks of *making marks of distinction* (ἀναγνώ-ναι) according to προσωδία, i. e. accentuation. This work of Euthalius, which he extended afterwards to the Acts and the Catholic Epistles, (probably to the whole of the N. T. also), whose στίχοι answered in general to our modern interpunction and were therefore quite useful to readers, came soon into very extensive use; so that at least in the latter half of the *fifth* century, there must have been a great number of Mss. in circulation that were accented.

REMARK IV. As the laws of accentuation never have been universally agreed upon in all their minutiae, (which is no more strange than the case of our own English accentuation), so, notwithstanding all that prosodists and grammarians have written, not a few points, and even the notation in respect to many particular words, remain under dispute down to the present hour; e. g. ἰδέ and ἴδε, numerals ending in -ετης which are written -ετης and -ετής, κῆρυξ and κήρυξ, φοῖνιξ, and φοῖνιξ, ποῦς and πούς, λαῖλαψ and λαίλαψ, θλίψις and θλίψις, ἐρίθεια and ἐριθεία, μύλων and μύλων, εἶπον

\* Hug, Einleit. in N. Test. I. p. 258.

† In Gallandi Biblioth. Pat. X. p. 201.

(Imper.) and εἰπόν, λάβε and λαβέ, etc. It can be of but little importance to the sacred interpreter to settle these questions; but the question whether μενῖ or μένι (1 Cor. 3: 14), τῷ = τινι or τῷ the article (1 Cor. 15: 8), εἶμι I go or εἰμι I am (John 7: 34, 36), τρόχος course or τροχός wheel (James 3: 6), and the like, be the true reading, of course has a connection with exegesis of some importance, and the accentuation must therefore depend on this, and cannot be settled in any other way. It is still disputed, also, whether the personal pronouns that are enclitic, should be so written after prepositions in all cases; and we find high authorities for writing παρά σου and παρὰ σοῦ, ἔν μοι and ἐν μοί, πρὸς με and πρὸς ἐμέ, etc. This question, however, is scarcely worth a serious investigation. Either usage is good; at least, if authority can make it so.

### § 8. Signs or characters to aid the reader.

(1) INTERPUNCTION. This consists of the comma and period, like our own, and of the colon which is a point just *above* the line (e. g. λέγει) and answers to our colon and semicolon.

NOTE 1. In many editions of Greek books, a point of the same shape and position as the *period*, is used in the room of a colon or semicolon, (e. g. in the Leipsic edition of Plato, in Bloomfield's N. Test., and many other books), in which case the following word has a *small* and not a capital letter, in order to show that a new sentence does not begin with it. This practice is to be regretted, as it tends to create confusion in the reader. The interrogation point is our semicolon (;)—and in recent editions of several authors the note of exclamation (!) is also introduced.

NOTE 2. The history of the rise of interpunction is interesting to the critic, and may be satisfactorily traced, as it respects the N. Testament. The *στίχοι* of Euthalius (see Rem. III. above), consisted of short parts of sentences that were closely connected in sense, or of single words (as the case might be) that made sense by themselves, each of which was written in a line by itself (which was then called *στίχος*), so that the reader might never doubt where he should make his pauses; e. g. Tit. 2: 2.

ΠΡΕΣΒΥΤΑΣ ΝΗΦΑΛΙΟΥΣ ΕΙΝΑΙ

ΣΕΜΝΟΥΣ

ΣΩΦΡΟΝΑΣ

ΠΤΙΛΙΝΟΝΤΑΣ ΤΗ ΠΙΣΤΕΙ

ΤΗ ΑΓΑΠΗ

ΠΡΕΣΒΥΤΙΑΣ ΩΣΑΥΤΩΣ

ΕΝ ΚΑΤΑΣΤΗΜΑΤΙ ΙΕΡΟΠΡΕΠΕΙΣ

ΜΗ ΔΙΑΒΟΛΟΥΣ

ΜΗ ΩΙΝΟ ΠΟΛΛΩ ΔΕΔΩΛΟΤΜΕΝΑΣ

ΚΑΛΟΔΙΔΑΣΚΑΛΟΥΣ

In this way was the N. Test. published by Euthalius ; and the work soon obtained great celebrity and a wide circulation, for this obviously answered nearly all the purposes of our modern system of interpunction. Moreover, that from the *στίχοι* thus arranged, the interpunction of modern times came, can hardly be doubted. Parchment was too costly in ancient times, to permit book makers, for any great length of time, to leave more than one half of the page blank, as the method of writing *ἐν στίχοις* obliged them to do ; and so the copyists or editors fell upon the simple and obvious device of writing the page nearly full, but of making a point (a cross, or some other sign), after each word that had stood, in older editions, at the end of a *στίχος*. So the *Codex Cyprius* is written throughout. But intelligent readers soon saw, that some of these points or signs ought to mark greater breaks in the sense than others ; and therefore they began to note by appropriate and distinctive signs. Thus arose gradually the *interpunction-system*. The exact time of its first rise cannot be definitely traced ; but we know thus much, viz, that in the 10th century a regular interpunction of the N. Test. was already in existence, and that it is to be met with occasionally in Mss. of the century preceding this, and perhaps even earlier.

(2) **DIASTOLE OR HYPODIASTOLE.** This is of the same form with the comma, and has the same place in the line ; but still it is used merely to mark certain words in order to distinguish them from others.

E. g. *ὁ, τι* (neut. of *ὅστις*) with a comma (*diastole*) between the two words, in order to distinguish them from *ὅτι* because ; so *ὁ, τε* (from *ὅς* and *τε*), not *ὅτε* when. Recent editions begin to neglect the *diastole*, and to print the words formerly written with it, thus ; *ὁ τι, ὁ τε* ; which seems to be much preferable, as no one can hesitate or be misled on account of this.

(3) **APOSTROPHE.** All the *short* vowels (*υ̇* excepted), when standing at the end of many words which frequently occur, and before another word beginning with a vowel, may suffer *elision*, i. e. may be dropped ; and their absence is then marked by a comma above the line (as *τοῦτ'* for *τοῦτο*), which in such a case is called *apostrophe*.

NOTE 1. When a *smooth mute* comes by elision to be the last letter of a word with an apostrophe, and the next word has the rough breathing, that smooth mute becomes rough ; e. g. *ἀπὸ οὗ*, with apostrophe *ἀφ' οὗ*.

NOTE 2. No uniformity or *settled* rule exists as to elision, and consequently as to the use of apostrophe. Mss., dialects, and editors differ ; so do poetry and prose, the former taking far the greater liberty, and sometimes eliding even the diphthong—*αι*. In the N. Test., by the usage of Mss., *ἄρα, ἵνα, εἶτα, ἔτι*, never suffer *elision* ; although they often do

this in other writings. As a general rule of the Greek language, words ending in *v*, monosyllables in *α*, *ι*, *ο* (ῥά excepted), and the preposition *περί*, never suffer elision.

NOTE 3. The object of elision, in all cases of apostrophe, is to get rid of the *hiatus* in sound which occurs where two vowels immediately succeed each other, and one of them has a breathing either rough or smooth.

(4) **CORONIS.** The point called *coronis* is of the same form as the comma or apostrophe, and marks the *union* or *mixture* (κράσις it is called) of two vowels in one sound, where one word ends and the next begins with a vowel usually short.

NOTE 1. In this case, the two vowels follow the usual laws of contraction; both words are then written in one, and furnished with a *coronis*, in order to designate a contraction and union; e. g. τὰμά for τὰ ἐμά, τάλλα for τὰ ἄλλα, ἐγῶδα for ἐγώ οἶδα, καὶγώ for καὶ ἐγώ, etc. In the N. Test. this practice is quite unfrequent.

NOTE 2. The object of *Crasis*, (which is marked by the *Coronis*), is the same in general as that of elision and apostrophe, viz., to get rid of *hiatus* between two vowels at the end of one word and the beginning of another. The *coronis*, however, stands over the middle of a composite word, (not at the end of a word like apostrophe), and denotes *contraction*, not properly elision.

NOTE 3. In classic Greek, particularly in epic poetry, *crasis* in reading (not in writing) is exceedingly common. It is then called *synizesis* (συνίζησις connecting together, i. e. συν—ίζω). In every page and almost every line of Homer something of this is necessary; but in what way these contractions are to be made, so far as *pronunciation* is concerned, oftentimes cannot well be determined.

(5) **PARAGOGIC NUN.** The Greeks called it *ν ἐγκλιστικόν*, i. e. *Nun appended*; which sufficiently defines it. The object of it is the same as that of elision and crasis, i. e. to prevent hiatus.

NOTE. In order to effect this, it is appended to the *third* persons of verbs ending in *ε* or *ι*, and to the *Dat. plur.* ending in *σι*. Hiatus, therefore, must have been very disagreeable to a refined Grecian ear; for no less than three expedients are practised in order to get rid of it.

(6) **IOTA SUBSCRIPT.** This is used only in the improper diphthongs; see § 5. 4. Anciently it seems to have been *pronounced*, but afterwards to have become *mute* by usage; and therefore it is *subscribed*, that the reader may be aware of this.

#### *Other peculiarities.*

(1) Οὐτω before a word beginning with a vowel, is commonly written



οὕτως. But here Mss. and editions differ, οὕτως being sometimes written before consonants. The like principle applies to the writing of ἄχρη and ἄχρης, of μέχρη and μέχρης; but still, the like variations also exist.

(2) Several recent editors write the *Sigma* at the end of the first part of a composite word in the shape of *s* final; e. g. ὥσπερ, εἰσφέρειω, etc. But where can this practice end? Must we write θεόςδοτος, δυσσεβής, λαοσσοός, etc.? The practice has not the authority of Mss. or ancient grammarians; and it is condemned by Matthiae, Buttmann, Winer, and others, although Winer himself follows it.

(3) Practice is different among different editors, as to writing various small words that come together as one, or separating them; e. g. διά τι and διά τί, εἴπερ and εἴ περ, οὐκ ἔτι and οὐκέτι, etc. It is of little or no consequence which method is adopted, provided an editor is consistent with himself.

### § 10. *Mutations of the Consonants.*

The delicate ear of the Greeks could not bear the harshness, which (as they estimated it) arose from the juxta-position of certain consonants. From this source come nearly all the numerous changes which consonants undergo, in the Greek language. The *mutes* are the principal subject of these changes.

The subject itself of these changes, is so deeply concerned with the forms that words assume in the course of declension, and even of composition, that MINUTE AND THOROUGH ATTENTION TO IT IS ABSOLUTELY INDISPENSABLE, on the part of every one who intends to be able well and thoroughly to understand the laws and usages of Greek declensions and forms.

#### I. *Changes of Mutes before each other.*

The mutes are here subjoined for the aid of the reader, and classified for convenience' sake.

1	2	3
π	κ	τ smooth.
β	γ	δ middle.
φ	χ	θ rough, (also called <i>aspirates</i> .)

To avoid any misunderstanding it should be stated, that the perpendicular line of letters under No. 1, is called the *P* class of mutes or the *first* class; under No. 2, the *K* or *second* class; under No. 3, the *T* or *third* class. The *quality* of mutes refers to their being *smooth*, *middle*, or *rough*. Those of the same *quality*, therefore, are all such as are smooth, or middle, or rough, although they may be of different *classes*; e. g. π, κ, τ are all of the same quality, i. e. all smooth, but they are, at the same time, of three different classes; and so of the others.

**RULE 1.** Mutes of *different classes* are not associated together in Greek, except when the second mute is of the *T* or third class.

**RULE 2.** Mutes, in order to come together, must be of the same *quality*; i. e. smooth must be joined to smooth, middle to middle, and rough to rough.

E. g. ἐπτά, νυκτός, ῥάβδος, ὄγδοος, ἄχθος, εὔφθην.

**NOTE 1.** To express the rule in another way; τ admits before it only π, κ, smooth mutes of the other classes; δ, only β, γ; θ, only φ, χ. To effect this, the *first* mute generally conforms to the second. If by any cause in composition or declension, one of the mutes thus harmonized together becomes changed as to *quality*, the other must also of course change its quality in like manner: e. g. ἐπτά in the adjective form becomes ἐξδομος, the π going into β (middle mute) in order to conform to the class of the following δ; so ὀκτώ makes ὄγδοος, etc. The κ in ἐκ, however, is in all cases of composition, etc., immutable.

**RULE 3.** The same mute may be doubled in any case when needed; excepting the *rough mutes*, which do not bear repetition together, but require a smooth mute of the same *class* before them.

E. g. as to the rough mutes, Σαπφώ, not Σαφφώ; Βάκχος not Βάχχος; Ἀτθίς, not Ἀθθίς.

**RULE 4.** The same principle is generally applied even to the syllable that immediately precedes a rough mute; for it must regularly (in case it has a mute) take a *smooth* one.

E. g. πεφίληκα, not φεφίληκα; κειώρηκα, not χειώρηκα; τάφος, not θάφος, etc.

**NOTE 2.** But the *passive* endings of verbs, which endings begin with θ; adverbial endings in -θεν and -οι; and compound words in general with rough mutes in them; are not subject to this rule; e. g. ἐχούθην, πανταχόθεν, ἀνθοφόρος, etc.

**NOTE 3.** In a few cases the common law of Rule 4 is reversed, and the *second* syllable takes a smooth mute, instead of the first; e. g. Imper. Aor. 1. pass., τύφθητι, not τύφθηθι. But still, in other like cases we have φάθι, τέθναθι, etc.

**RULE 5.** A smooth mute before the rough breathing becomes aspirated; e. g. ἀφ' οὗ, not ἄπ' οὗ, etc.

## II. Changes of Mutes before σ.

**RULE 6.** Of the first class, σ admits before it only the smooth

$\pi$  sound ; of the second, only the smooth  $\kappa$  sound ; and the third, it rejects ; it also rejects  $\xi = \sigma\delta$ , because of the  $\delta$  in it.

NOTE 4. The meaning is, that before  $\sigma$ , the letters  $\beta$ ,  $\varphi$ , become  $\pi$  ; the letters  $\gamma$ ,  $\chi$ , become  $\kappa$  ; and the third class (also  $\xi$ ) are dropped. In the first case, when  $\pi$  precedes  $\sigma$  ( $= \pi\sigma$ ), the two letters are of course written  $\psi$ , as in  $\tauύψω = τυπσω$  ; in the second,  $\kappa\sigma$  is written  $\xi$ , as in  $\lambdaέξω = λέκσω$ .

NOTE 5. Examples of the rule are  $\lambdaείπω$ ,  $\lambdaείψω$  ;  $\tauρίβω$ ,  $\τρίψω$  ;  $\gammaράφω$ ,  $\γράψω$  ;  $\πλέκω$ ,  $\πλέξω$  ;  $\λέγω$ ,  $\λέξω$  ;  $\στείχω$ ,  $\στείξω$ . Examples of dropping class third, are  $\σώμασι$  (not  $\σώμαστι$ ) ;  $\ᾗδω$ ,  $\ᾗσω$  (not  $\ᾗδσω$ ) ;  $\πείθω$ ,  $\πέισω$  (not  $\πείθσω$ ) ;  $\φράζω$ ,  $\φράσω$  (not  $\φράζσω$ ).

NOTE 6. If  $\nu$  precedes any letter of this third class of mutes, it is in such cases also dropped with them ; and when a short vowel precedes the letters dropped in this case, that vowel becomes prolonged,  $\epsilon$  going into  $\epsilon\iota$  ;  $\omicron$  into  $\omicron\upsilon$  ; and short  $\alpha$ ,  $\iota$ ,  $\upsilon$ , becoming long by nature ; e. g.  $\σπένδω$ ,  $\σπείσω$  ;  $\λέουσι$  for  $\λέοντι$  ;  $\πᾶσι$  for  $\πάντι$  ;  $\δείκνῦσι$  for  $δείκνυντι$ , etc.

### III. Changes of Mutes before $\mu$ .

RULE 7. Before  $\mu$ , the first class of mutes assimilate.

E. g.  $\lambdaείπω$ ,  $\λέλειμ-μαι$  ;  $\τρίβω$ ,  $\τέτριμ-μαι$  ;  $\γράφω$ ,  $\γέγραμ-μαι$ .

RULE 8. Before  $\mu$ , the second class of mutes become  $\gamma$ .

E. g.  $\πλέκω$ ,  $\πέπλεγ-μαι$  ;  $\τεύχω$ ,  $\τέτενγ-μαι$  ; and so  $\λέγω$ ,  $\λέξω$ ,  $\λέλεγ-μαι$ . Some exceptions exist, in the formation of words.

RULE 9. Before  $\mu$  the third class of mutes go into  $\sigma$  ; as also does  $\xi = \sigma\delta$ .

E. g.  $\ἀνύτω$ ,  $\ἤνυσ-μαι$  ;  $\ἐρείδω$ ,  $\ἤρεισ-μαι$  ;  $\πείθω$ ,  $\πέπεισ-μαι$  ;  $\ψηφίζω$ ,  $\ψήφισ-μαι$ . There are frequent departures from this in the epic and Ionic dialect, as  $\deltaδμή$ ,  $\ἰδμεν$ , etc.

### IV. Peculiar changes in the third or T class of Mutes.

RULE 10. When the third class come together, the first letter often goes into  $\sigma$ .

E. g.  $\ῆδω$ ,  $\ῆσ-θην$  ;  $\πείθω$ ,  $\ἐπείσ-θην$ ,  $\πεισ-τέον$ . But forms like  $\πράττω$ ,  $\ᾤτιθίς$ , etc. are common.

### V. Changes of N.

RULE 11. Before the P class of mutes, and also before  $\psi = \pi\sigma$ , it goes into  $\mu$ .

E. g. in composite words, such as *συνπάσχω*, *ἐμβάλλω*, *συμφέρω*, *ἐμψύχω*, where *ἐν* and *σύν* are prefixed.

NOTE 7. By the same law, the Greeks must have read *τὸν πατέρα καὶ τὴν μητέρα* as if written *τόμ πατέρα καὶ τήμ μητέρα*; and so grammarians direct us to read. This usage, however, for those who are not to speak the language, is hardly worth the trouble that it costs.

RULE 12. Before the *K* class of mutes, and also before  $\xi = \kappa\sigma$ , the *ν* becomes a *γ* in the *written* language; but it is read as *ν*, or *ng* nasal.

E. g. *ἐγκαλῶ*, *συγγενής*, *συγχαίρω*, *συγχαίνω*.

RULE 13. Before the liquids *λ*, *μ*, *ρ*, the *ν* is assimilated.

E. g. *συλλέγω*, *ἐμμένω*, *συρρέπτω*.

RULE 14. Before  $\zeta$  the *ν* is dropped.

E. g. *συνύγια* for *συνζύγια*; but *ἐν* remains unchanged.

RULE 15. Before *σ* the *ν* is dropped in the course of declension; and in the composition of words, where *σ* is followed by a consonant.

E. g. *αἰῶσι* (not *αἰῶνσι*); *σίστημα* (not *σύνστημα*). Some exceptions occur, as *πέφανσαι*, *ἔλμινς*, etc.; but these are few.

RULE 16. Final *ν* in verbs and Dat. plurals, may be omitted or inserted, as the case may require, i. e. according as a consonant or a vowel immediately follows.

## VI. Changes to avoid the concurrence of too many consonants.

RULE 17. As a general rule, three consonants, or (which is the same thing) one consonant and a double letter, cannot come together; unless either the first or the last of them is a liquid.

NOTE 8. The letter most commonly dropped, in such cases is *σ*; e. g. *τέτυφθε* instead of *τέτυφσθε*; *πεπλέχθαι* instead of *πεπλέχσθαι*, etc. In like manner *ν* is sometimes dropped; e. g. *τετύφεται* instead of *τετύφανται*, etc.

NOTE 9. Examples of three consonants together, when the first or the last of them is a liquid, are *πεμφθεῖς*, *σκληρός*, *αἰσχρός*, etc. In like manner, *γ* may stand before the double letter  $\xi = \kappa\sigma$ ; as in *τέγω*.

NOTE 10. In the composition of words, the rule is not observed, in



cases where the observation of it would obscure the etymology ; e. g. *ἐκ-πτύω, ἐκσπένδω, δυσφθαγτος*, etc.

GENERAL REMARK. Letters of the same organ, or of the same power, are the ones which are usually exchanged for each other. Thus in the different dialects, all classes of the mutes are sometimes exchanged for each other ; and so of the liquids with each other, of the double letters with the kindred single ones, of *σ* with the *linguals* (particularly *σσ* and *ττ*), and of *ρσ* with *ρρ*, etc. Beyond these general principles the changes do not ordinarily extend ; and even here, the law of exchange is far, in most cases very far, from being universal. Grammars which treat of the dialectical forms, will give the particulars.

### § 11. *Doubling and transposition of the Consonants.*

(1) The liquids are most frequently doubled, especially in epic poetry ; and next to these, the mutes *π, τ*, and the sibilant *σ*. But in the common language, words beginning with *ρ* always double this letter when they receive an accession at the beginning.

E. g. *ῥίπτω, ῥῥόπτων ; ἀπόρῥήτος*, from *ἀπό* and *ῥέω*. Yet in the N. Test. this is not unfrequently omitted ; e. g. *ἐξαβδίσθην, ἐράντισε*, etc.

(2) Transposition-sometimes takes place, when a mute, originally separated from a liquid by a vowel, brings that liquid into immediate conjunction with it.

E. g. *καρδίη* for *καρδία* ; *τέθνηκα*, root *θαν*, transposed *θνα* ; *ἐπραθον*, root *περθ*, transposed *πραθ*.

### § 12. *Changes of the Vowels.*

(1) The cases in which vowels are exchanged for each other, are very numerous ; and they are so various that no general laws regulating them can be made out. The student can fully learn them only from usage.

He may easily find that *πέρθω*, in its derivatives, goes into *ἐπραθον* and *πέπορθα* ; and so of many others, more or less irregular ; but *why* these changes were originally made, lies, at present, beyond the boundaries of our knowledge.

(2) A second change of vowels, is that which arises from *lengthening* or *shortening* them into the corresponding long or short vowels or diphthongs. In this case *ε* commonly goes into *ευ* (rarely *η*), and *ο* into *ου* (rarely *ω*).

(3) A great part of the differences between the several dialects

of Greece, consists in the different vowels which they employ to write and speak the same word.

But a minute account of these, belongs only to lexicons and grammars designed for the classics.

### § 13. *Elision and Contraction of the Vowels.*

(1) We have seen, in § 10, what changes the Greeks introduced among their consonants, and how frequently they omitted some of them, in order to avoid sounds disagreeable to their ears. From the like source originated the elision and contraction of their vowels, when there was a concurrence of so many, or of such, as made a sound unpleasant to them.

The laws of these contractions, given in the sequel, are very general: but they do not reach every case. The lexicons give the necessary information as to anomalous particulars.

(2) ELISION of vowels is very common in Greek, and is already treated of in § 8. 3.

(3) CONTRACTION of vowels is generally regulated by the following rules: viz.

RULE 1. Two vowels that may form a diphthong, go into a diphthong when contracted. E. g.

$\epsilon\tilde{\iota}$ into $\epsilon\iota^1$	$\alpha\tilde{\iota}$ into $\alpha^3$
$ο\tilde{\iota}$ — $ο\iota^2$	$\eta\tilde{\iota}$ — $\eta^4$
	$\omega\tilde{\iota}$ — $\omega^5$

(1) As  $\acute{\alpha}\nu\theta\epsilon\tilde{\iota}$ ,  $\acute{\alpha}\nu\theta\epsilon\iota$ . (2)  $\eta\chi\acute{o}\tilde{\iota}$ ,  $\eta\chi\omicron\tilde{\iota}$ . Improper diphthongs, (3)  $\kappa\acute{\epsilon}\rho\alpha\tilde{\iota}$   $\kappa\acute{\epsilon}\rho\alpha$ . (4)  $\Theta\epsilon\rho\eta\tilde{\iota}\sigma\sigma\alpha$ ,  $\Theta\epsilon\rho\eta\sigma\sigma\alpha$ . (5)  $\lambda\omega\tilde{\iota}\omega\omega\iota$ ,  $\lambda\acute{\omega}\omega\iota$ .

RULE 2. Vowels which cannot form a diphthong by contraction, go over into correlate long vowels or diphthongs. E. g.

$\epsilon\alpha$ into $\eta$ ( $\tilde{\alpha}$ ) <sup>1</sup>	$\parallel$	$\alpha\omicron$ , $\alpha\omega$ , $\alpha\omicron\upsilon^3$	$\{$	$\omega$	$\parallel$	$\omicron\omicron$ , $\omicron\epsilon^5$	$\{$	$\omicron\upsilon$
$\epsilon\epsilon$ — $\epsilon\iota$ ( $\eta$ ) <sup>2</sup>	$\parallel$	$\omicron\alpha$ , $\omicron\eta^4$	$\{$		$\parallel$	$\epsilon\omicron^6$	$\{$	

(1) As  $\kappa\acute{\epsilon}\alpha\rho$ ,  $\kappa\tilde{\eta}\rho$  'οστέα, 'οστιά. (2)  $\pi\omicron\iota\epsilon\epsilon$   $\pi\omicron\iota\epsilon\iota$   $\tau\rho\iota\eta\rho\epsilon\epsilon$ ,  $\tau\rho\iota\eta\rho\eta$ . (3)  $\tau\iota\mu\acute{\alpha}\omicron\mu\epsilon\nu$ ,  $\tau\iota\mu\tilde{\omega}\mu\epsilon\nu$   $\tau\iota\mu\acute{\alpha}\omega$ ,  $\tau\iota\mu\tilde{\omega}$   $\tau\iota\mu\acute{\alpha}\omicron\upsilon$ ,  $\tau\iota\mu\tilde{\omega}$ . (4)  $\alpha\iota\delta\acute{o}\alpha$ ,  $\alpha\iota\delta\tilde{\omega}$   $\mu\iota\sigma\theta\acute{o}\eta\tau\epsilon$ ,  $\mu\iota\sigma\theta\tilde{\omega}\tau\epsilon$ . (5)  $\pi\lambda\acute{o}\omicron\varsigma$ ,  $\pi\lambda\omicron\tilde{\upsilon}\varsigma$   $\pi\lambda\acute{o}\epsilon$ ,  $\pi\lambda\omicron\tilde{\upsilon}$ . (6)  $\acute{\alpha}\nu\theta\epsilon\omicron\varsigma$ ,  $\acute{\alpha}\nu\theta\omicron\upsilon\varsigma$ .

RULE 3. The vowels  $\alpha$ ,  $\iota$ ,  $\upsilon$ , when *short*, expel the short vow-

el which follows them, and (as a compensation for it) become themselves long.

E. g. ἄεκων, ἄκων. πόλι, πόλῑ. ἰχθύες, ἰχθυῖς, and ἰχθύας, ἰχθυῖς.

RULE 4. Before or after long vowels and diphthongs, short vowels (particularly α, ε, ο) fall away. E. g.

α in τιμάω, τιμῶ, and λαῶς, λαῷ.

ε in φιλέω, φιλῶ ποιέου, ποιοῦν ὑλήεσσα, ὑληῖσσα.

ο in δηλόω, δηλῶ δηλόουσι, δηλοῦσιν πλόοι, πλοῦ.

NOTE 1. Sometimes even long vowels fall away; e. g. Ποσειδάων (long ā), Ποσειδῶν. Moreover α and ο in such cases are swallowed up only by some kindred vowel; so that the rule cannot be understood in an unlimited sense.

RULE 5. When a letter is thrown out which belongs to a diphthong with ι (whether subscript or not), this ι is combined with the vowel that remains after contraction if it can be, (either in a proper or improper diphthong); and if it cannot, it is dropped.

E. g. τιμάεις, τιμας· τιμαῖς, τιμας· ὀρθόει, ὀρθοῖ· αἶδω, ἄδω· αἰοιδή, ᾠδῆ, etc. In μισθόειν, μισθοῦν· Ὀπόεις, Ὀποῦς, etc., the ι falls away, because it cannot be regularly combined with the newly arising vowel.

NOTE 2. The accent is not to be placed on a contracted syllable, unless one of the syllables contracted possessed it before contraction; e. g. αἰοιδῆ, ᾠδῆ (still oxytone). But if one of the contracted syllables had the accent, then it is retained and written as circumflex, if the first syllable was accented and quantity permits, as πλόος, πλοῦς; or in case the second is accented, as acute, e. g. ἐστιαός, ἐστῶς.

REMARKS. The Attic very generally, (but not always even where it was practicable), made use of the contracted forms, in cases such as the above; the Ionic of the uncontracted ones. Moreover, the student must understand, that these rules do not reach every individual case of contraction in the Greek language. Particulars are given in lexicons; and some of them will be mentioned under declensions, etc., where they occur.

In Greek poetry, contraction (by synizesis) is to be made by the reader, in cases that are very numerous, where none is made in writing; see § 8. Note 2.

In a very few cases, contraction causes the accent to be shifted, as ἄεργος, ἀργός; and in some others, the long quantity of contracted syllables, is by usage short. The lexicons give the necessary information.

## § 14. Syllabication.

- (1) The general rule is, that a syllable ends with a vowel.
- (2) Many exceptions to this, however, must be admitted.

- (a) Where the same letter is doubled ; as ἄλ-λος, ἄμ-μος, etc. (b) Where a consonant comes after a liquid ; as ἔλ-κω, ἄμ-φι, καρ-πός, etc. (c) Where a smooth mute precedes a rough one ; as Σαπ-φώ, Βάκ-χος, etc. (d) Other cases, where pronunciation renders the division necessary.

NOTE. Rost and Thiersch insist that no *syllable* can properly end with a consonant, excepting with such an one as can stand at the end of a Greek word ; and of course only with ν, ρ, σ, κ, (ξ = κς, and ψ = πς). Consequently, in printing books, we must divide words at the end of a line thus : ὄ-γδοος, ἱ-δμεν, τυ-φθεῖς, γα-μβρός, etc. But the *ancient* inscriptions follow no such rule ; and as the whole matter is one of mere convenience, very little if any regard is due to such prescriptions. The best way in printing or writing Greek, is to divide in such a way, as that we can pronounce the syllables in the easiest manner.



## PART II.

### GRAMMATICAL FORMS AND FLEXIONS.

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#### § 15. *Parts of speech.*

(1) Logically considered we may divide speech into subject or object, i. e. nouns; predicate, i. e. verbs; and circumstances and relations, i. e. particles. But a much more convenient division, for grammatical purposes, is into noun, pronoun, article; verb, participle, adjective; adverb, preposition, conjunction, and interjection.

#### NOUNS.

#### § 16. *Gender of Nouns.*

(1) This is divided into *masculine*, *feminine*, and *neuter*; which are designated by the prepositive article ὁ, ἡ, τό.

(2) No universal rules can be given, that are of real use to the student, respecting gender. Of course the names of males, rational and irrational, are generally *masculine*; of females, *feminine*; of trees, cities, and countries, *fem.*; and this is about all that can be said with accuracy.

NOTE 1. Even these laws are far from being universal; e. g. τὸ γύναιον *woman*, τὸ μεράκιον *youth*, τὸ τέκος *child*, τὸ ἀνδράποδον *slave*, all of the neuter gender.

(3) A large class of nouns are ἐπίκοινος (*epicoene*), i. e. common both to the masc. and fem. gender, because they are designations of a *generic* nature, and include both species under them.

#### § 17. *Number.*

(1) The Greeks have three numbers, *singular*, *dual*, and *plural*, in nouns, pronouns, the article, adjectives, participles, and verbs.

But the dual number is not employed at all in the N. Test.; is rare in the later Greek writers; and is dropped altogether in modern Greek. It appears never to have been much in popular usage; for it is but imperfectly developed, having only two forms in nouns, etc.; and thus much, or even less, in most of the tenses of verbs.

### § 18. Declension and Case.

(1) To declension belongs *case*. CASE is the different ending of a word, or a different position, in order to point out a different relation; i. e. different from that which the *ground-form*\* has or indicates. DECLENSION consists in the change of the endings of words, in order to constitute the different cases.

(2) There are *three* declensions; the two first are parasyllabic throughout; the third imparisyllabic, i. e. the *oblique* cases of the third declension require a number of syllables greater than that of the ground-form.

(3) There are only *five* cases in Greek, corresponding to the first five Latin ones. The Ablative is wanting; but its place is supplied by the Gen., and sometimes by the Dative.

(4) The declensions are marked, and distinguished from each other, by their endings in the *ground-forms*, or else by the endings of their *oblique cases*; and they are arranged accordingly.

#### Table of declension endings.

Sing.	Dec. I.	Dec. II.	Dec. III.
Nom.	$\eta, \alpha$	$o\varsigma$ Neut. $ov$	—
Gen.	$\eta\varsigma-\tilde{\alpha}\varsigma$	$ov$	$o\varsigma$ ( $\omega\varsigma$ )
Dat.	$\eta-\alpha$	$ov$	$\iota$
Acc.	$\eta\nu-\alpha\nu$	$ov$	$\alpha$ or $\nu$ . Neut. like the Nom.
Voc.	$\eta-\alpha$	$\varepsilon$ Neut. $ov$	—
Dual.			
N. A. V.	$\tilde{\alpha}$	$\omega$	$\varepsilon$
G. D.	$\alpha\nu$	$ov$	$ov$
Plur.			
Nom.	$\alpha\iota$	$ov$ Neut. $\alpha$	$\varepsilon\varsigma$ Neut. $\alpha$
Gen.	$\tilde{\omega}\nu$	$\omega\nu$	$\omega\nu$
Dat.	$\alpha\iota\varsigma$	$ov\varsigma$	$\sigma\iota\nu$ ( $\sigma\iota$ )
Acc.	$\tilde{\alpha}\varsigma$	$ov\varsigma$	$\alpha\varsigma$
Voc.	$\alpha\iota$	$ov$	$\alpha$

\* The ground-form is the Nom. singular.

§ 19. *General principles of declension.*

- (1) The Gen. plural throughout ends in *-ων*.
- (2) The Dat. singular has *ι* subscript in the two first declensions, and written in the line in the third.
- (3) The Voc. is mostly like the Nominative.
- (4) All neuters have the Nom., Acc., and Voc. alike; and in the plural these cases always end regularly in *-α*.

NOTE 1. As the article may be placed before the nouns in all the declensions, and the student should be accustomed more or less to employ it in declining, it is here subjoined for convenience' sake. See § 48.

	Prepos. Art.			Postpos. Art.		
<i>Sing.</i>	<i>hic</i>	<i>hæc</i>	<i>hoc</i>	<i>qui</i>	<i>quæ</i>	<i>quod</i>
Nom.	ὁ	ἡ	τό	ὁς	ἡ	ὅ
Gen.	τοῦ	τῆς	τοῦ	οῦ	τῆς	οῦ
Dat.	τῷ	τῇ	τῷ	ῷ	ῇ	ῷ
Acc.	τόν	τήν	τό	όν	ήν	ό
<i>Dual.</i>						
N. A.	τῶ	ταῖ	τῶ	ῶ	ᾶ	ῶ
G. D.	τοῖν	ταῖν	τοῖν	οῖν	αῖν	οῖν
<i>Plur.</i>						
Nom.	οἱ	αἱ	ταῖ	οἱ	αἱ	ᾶ
Gen.	τῶν	τῶν	τῶν	ῶν	ῶν	ῶν
Dat.	τοῖς	ταῖς	τοῖς	οῖς	αῖς	οῖς
Acc.	τούς	τάς	ταῖ	οὓς	ᾶς	ᾶ

§ 20. *First declension.*

(1) Nouns belonging here end in *-α -η* fem., and *-ας -ης* masculine.

(2) The vowel in the final syllable of the ground-form of fem. nouns, is in all cases retained *throughout*, (the Gen. plur. excepted,) where the word ends in *-η*, in *-α* pure, *-ᾶ* contracted, or in *-ρα*; see Nos. 1—3, 12.

NOTE 1. IN other cases of ending in *-α* besides those just designated, the Gen. and Dat. singular take *η* in the end syllable (e. g. as in *μοῦσα*); but the *-α* of the ground-form remains in the other cases, as before. There are, however, a few words which have *-ᾶ* long in the final syllable of the ground-form, that retain this *-ᾶ* throughout; e. g. *ἁλαλά*, Gen. *ἁλαλᾶς*, etc.; particularly is this the case with some proper names, as *Ἀήδα*, *Ἀήδας*, etc.

(3) The final vowel of the ground-form of masculines in *-ας*

remains throughout, (except in the Genitives *-ου* and *-ων*). But most masculines in *-ης* make the Voc. in *-ᾱ* short; viz., (a) All nouns in *-της*. (b) Verbals made by adding *-ης* to the root of the verb. (c) National appellations. The dual and plural of all the masculines follow the general analogy.

NOTE 1. E. g. *πολίτης, πολῖτα γεωμέτρης, γεωμέτρα Πέρσης, Πέρσα*. But the ending *-ίδης*, and a few other cases, make the Voc. in *-η*; e. g. *Ἀτρείδης, Ἀτρείδη ἔδης, ἔδη*. In both the masc. endings in *-ς*, this letter is dropped in the Vocative.

(4) The following Paradigms will exhibit the varieties of the first declension.

Sing.	No. 1. ἡ,	No. 2. ἡ,	No. 3. ἡ,	No. 4. ἡ,	No. 5. ὁ,	No. 6. ὁ,	No. 7. ὁ,
Nom.	τιμή	φιλία	πείρα	μοῦσα	νεανίας	προφήτης	γεωμέτρης
Gen.	τιμῆς	φιλίας	πείρας	μοίσης	νεανίου	προφήτου	γεωμέτρου
Dat.	τιμῇ	φιλίᾳ	πείρᾳ	μούσῃ	νεανίᾳ	προφήτῃ	γεωμέτρῃ
Acc.	τιμὴν	φιλίαν	πείραν	μοῦσαν	νεανίαν	προφήτην	γεωμέτρην
Voc.	τιμή	φιλία	πείρα	μοῦσα	νεανία	προφήτα	γεωμέτρα
Dual.							
N.A.V.	τιμά	φιλία	πείρα	μούσα	νεανία	προφήτα	γεωμέτραι
G. D.	τιμαῖν	φιλίαιν	πείραιν	μούσαιν	νεανίαιν	προφήταιν	γεωμέτραιν
Plur.							
Nom.	τιμαί	φιλῖαι	πείραι	μούσαι	νεανῖαι	προφῆται	γεωμέτραι
Gen.	τιμῶν	φιλῶν	πειρῶν	μουσῶν	νεανιῶν	προφητῶν	γεωμετρῶν
Dat.	τιμαῖς	φιλίαις	πείραις	μούσαις	νεανίαις	προφήταις	γεωμέτραις
Acc.	τιμάς	φιλίας	πείρας	μούσας	νεανίας	προφήτας	γεωμέτρους
Voc.	τιμαί	φιλῖαι	πείραι	μούσαι	νεανῖαι	προφῆται	γεωμέτραι

Sing.	No. 8. ο,	No. 9. ὁ,	No. 10. ὁ,	No. 11. ἡ,	No. 12. ἡ,
Nom.	Ἀτρείδης	Βορῶς	Ἀρέτας	γαλή, γαλῆ	μνάα, μνᾶ
Gen.	Ἀτρείδου	Βορῶ	Ἀρέτα	γαλήης, γαλῆς	μνάας, μνᾶς
Dat.	Ἀτρείδῃ	Βορῶ	Ἀρέτᾳ	γαλήῃ, γαλῇ	μνάᾳ, μνᾷ
Acc.	Ἀτρείδην	Βορῶν	Ἀρέταν	etc.	etc.
Voc.	Ἀτρείδη	Βορῶ	Ἀρέτα		

NOTE 1. Nos. 1—4 exhibit the principles of flexion, as laid down in text 2 and Note 1. Nos. 5—8, those in text 3 and Note 1. Nos. 11, 12 shew the manner in which *contracts* of Dec. I. are varied; those in *-ᾱ* contracted being declined like No. 2 in *-α* pure. Nos. 9, 10 shew the manner in which the Gen. of some proper names, particularly those in *-ᾱς*, are declined. But proper names in *-ας* pure, usually make the common Gen. in *-ου*; e. g. *Ἰλίας, Ἰλίου*, etc. Nos. 5—7 shew the usual variations of the masculines of Dec. I., and No. 8 the more unusual mode of declension.

NOTE 2. The circumflex Gen. plural (which is universal here) comes from the old Gen. in *-ᾶων*, and is a *contracted* form of it. The masc. forms also once had a Gen. sing. in *-αο*, Dor. *-ᾶ*, Ion. *-έω*; all of which Gen.



forms are often developed in poetry. The old Dat. plur. was in *-αισι*, *-αισιν*; which often occur in the older Greek.

NOTE 3. If the student inquires why all these nouns are arranged under one declension, he will note, that the dual and plural in all cases exhibit the very same forms; likewise the sing. has many points of coincidence in all.

N. B. The particulars of dialectic variations, and the laws of quantity and accentuation, must be sought for in the larger grammars, as a full exhibition of them would be in a measure foreign to the appropriate design of the present work.

### § 21. *Second Declension.*

(1) In common Greek this ends in *-ος* masc. and feminine, and *-ον* neuter.

A few words, declined in the Attic manner, end in *-ως* *-ων*; also some contracted forms end in *-ὤς* *-ὤν*; following the analogy of *-ος* *-ον* as to gender.

<i>Sing.</i>	No. 1. <i>ὁ</i> ,	No. 2. <i>ῆ</i> ,	No. 3. <i>τ'</i> ,
Nom.	λόγος	νήσος	σῦκον
Gen.	λόγου	νήσου	σύκου
Dat.	λόγῳ	νήσῳ	σύκῳ
Acc.	λόγον	νήσον	σῦκον
Voc.	λόγε (-ος)	νήσε (-ος)	σῦκον
<i>Dual.</i>			
N. A. V.	λόγω	νήσῳ	σύκῳ
G. D.	λόγοιν	νήσοιν	σύκοιν
<i>Plur.</i>			
Nom.	λόγοι	νήσοι	σῦκα
Gen.	λόγων	νήσων	σύκων
Dat.	λόγοις	νήσοις	σύκοις
Acc.	λόγους	νήσους	σῦκα
Voc.	λόγοι	νήσοι	σῦκα

NOTE 1. The old Gen. seems to have been in *-οο*; whence *-ου* comes by contraction. The Epic has *-οιο*; the Doric, *ω*; both derived in like manner.

NOTE 2. The original Dat. plural was *-οισι*; which is still common in Epic and Ionic.

NOTE 3. The Voc. in this declension is often like the Nom.; in some words it is *always* so, specially among the Attics. Voc. *Θεέ* occurs in Matt. 27: 46, but *Θεός* is nearly universal in all writers.

### § 22. *Contracts of Dec. II.*

(1) Many words in *-ος* *-ον* pure, i. e. preceded by *ε* or *ο*, have a contracted form, which is made according to the rules in § 13, and then regularly declined.

<i>Sing.</i>	No. 1. ὁ,		No. 2. τό,	
Nom.	πλόος	πλοῦς	ῥοστέον	ῥοστοῦν
Gen.	πλόου	πλοῦ	ῥοστέου	ῥοστοῦ
Dat.	πλόῳ	πλοῖ	ῥοστέῳ	ῥοστοῖ
Acc.	πλόον	πλοῦν	ῥοστέον	ῥοστοῦν
Voc.	πλόε	πλοῦ	ῥοστέον	ῥοστοῦν
<i>Dual.</i>				
N. A. V.	πλόω	πλώ	ῥοστέω	ῥοστοί
G. D.	πλόοιν	πλοῖν	ῥοστέοιν	ῥοστοῖν
<i>Plur.</i>				
Nom.	πλόοι	πλοῖ	ῥοστέα	ῥοστᾶ
Gen.	πλόων	πλωῖν	ῥοστέων	ῥοστών
Dat.	πλόοις	πλοῖς	ῥοστέοις	ῥοστοῖς
Acc.	πλόους	πλοῦς	ῥοστέα	ῥοστᾶ
Voc.	πλόοι	πλοῖ	ῥοστέα	ῥοστᾶ

NOTE 1. Anomalies here occur in accentuation; e. g. (a) The contracted dual Nom., etc., e. g. πλώ, ῥοστώ, take only the acute, although we should expect the circumflex. (b) Compounds with πλοῦς and ροῦς accent the penult throughout. (c) Some adjectives in -εος -οῦς, although proparoxytone, take a circumflex on the ultimate of the contracted forms; e. g. χρύσεος, χρυσοῦς.

NOTE 2. In the N. Test. νόος is declined as being of Dec. III. throughout; viz., νοῦς, νοός, νοί, etc. So in some of the later Greek writers and ecclesiastical fathers. The same is the case with πλοῦς, Gen. πλόος, etc.

### § 23. Attic forms of Dec. II.

(1) These are made by substituting ω for ο or ου, in all cases where the latter would occur in the usual form of declension in -ος -ον; ω is also put for the usual neuter plur. ending -α; and Iota is subscribed whenever it would occur in the usual mode of declension. The rest remain unchanged. As examples we may take λεώς = λαός, and ἀνώγειν = ἀνώγειον.

<i>Sing.</i>	No. 1. ὁ,		No. 1. τό,	
Nom.	λεώς		ἄνώγειν	
Gen.	λεώ		ἄνώγειω	
Dat.	λεῶ		ἄνώγειω	
Acc.	λεῶν	(-ω)	ἄνώγειν	
Voc.	λεώς		ἄνώγειν	
<i>Dual.</i>				
N. A. V.	λεώ		ἄνώγειω	
G. D.	λεῶν		ἄνώγειν	
<i>Plur.</i>				
Nom.	λεῶ		ἄνώγειω	
Gen.	λεῶν		ἄνώγειν	
Dat.	λεῶς		ἄνώγεις	
Acc.	λεῶς		ἄνώγειω	
Voc.	λεῶ		ἄνώγειω	

NOTE 1. Only a small number of words are declined in this manner, even by the Attics; and moreover, where this form exists among them, the common forms in  $-os$   $-ov$  are mostly in use at the same time. The irregularity of the Attic form, both in declension and accentuation, is remarkable.

NOTE 2. Many nouns (masc. and fem.) make their Acc. in  $-o$  instead of  $-ov$ , as is noted in the Acc. of No. 1. The Gen. of such forms, in Homer, is  $-wo$ .

NOTE 3. The singularity of the accentuation is, that proparoxytones preserve their accent unchanged throughout, (contrary to the usual laws of tone); and also that the Gen. sing. of oxytones retains the acute on the ultimate, where we might expect the circumflex. See § 7. Rem. I.

### § 24. *Third Declension.*

(1) GENDER. No rules are of much avail here. Usage only can effectually teach the student; for there is but a small number of nouns which can be reduced to rule. (a) Masc. are all nouns in  $-\tilde{a}v$   $-\alpha\varsigma$   $-\epsilon v\varsigma$   $-\nu\nu$ . (b) Fem., all ending in  $-\omega$   $-\omega\varsigma$   $-\alpha v\varsigma$ . (c) Neuter, all in  $-\alpha$   $-\iota$   $-\nu$   $-\tilde{a}v$   $-\epsilon v$   $-\epsilon\varsigma$   $-\sigma v$   $-o\rho$   $-o\varsigma$ .

In all the other endings there is so much variety of gender, that it is useless to make any rules concerning them.

(2) DECLENSION. This is effected by adding syllables to the ground form.

These are in the singular, Gen.  $-os$ , Dat.  $-\iota$ , Acc.  $-\alpha$   $-\nu$ ; dual, N. A. V.  $-\epsilon$ , G. D.  $-\sigma iv$ ; plural, Nom. and Voc.  $-\epsilon\varsigma$   $-\alpha$ , Gen.  $-\omega\nu$ , Dat.  $-\sigma\iota$ , Acc.  $-\alpha\varsigma$   $-\alpha$ . On account of this increase of syllables in the Gen., etc., this declension is called *imparisyllabic*.

(3) GROUND-FORM AND ROOT. The ground-form, i. e. the Nom. singular, exhibits the *original* root of nouns in this declension only in comparatively a few cases.

NOTE. It appears only in those which end in  $-\alpha v$   $-\epsilon i\rho$   $-o\rho$   $-\nu\nu$   $-\nu\rho$ ; (and in a part of those ending in  $-\alpha\rho$   $-\eta\nu$   $-\eta\rho$   $-\omega\nu$   $-\nu$   $-\omega$ ); which are declined by merely adding the case endings exhibited in the paragraph above.

(4) The reader will call to mind, that all Greek words which end in a consonant ( $\epsilon\kappa$  only excepted), must end in  $\nu$ ,  $\rho$ , or  $\varsigma$ . Of course, if the *original* root here ended in any other consonant than one of these, some expedient was necessary in order to introduce one of these final letters, or else to introduce a vowel. In this con-

sists the whole difficulty as to finding the original roots in this declension ; which can be known oftentimes only by their developement in the Genitive, etc. The expedients adopted as to the ending of words here, are various ; but the principal one consists in *appending a paragoric s to the root*, and then making such changes in the original end-consonants, as the laws respecting the letter *s* (§ 10) demand. E. g.

(a) *Roots in π, β, φ*, receive *σ* paragoric, and then conform to the laws of the mutes before *σ* (§ 10. R. 6), and are written with *ψ* = *πσ* ; e. g. ὤψ, ὠπός· χάλυψ, χάλυβος· κατήλιψ, κατήλιφος ; roots, ὦπ, χάλυβ, κατήλιφ.

(b) *Roots ending in κ, γ, χ*, receive *σ* paragoric, and then conform these letters before the *σ* to the laws of the mutes (§ 10. R. 6), while the ending is written *ξ* = *κς* ; e. g. κόραξ, κόρακος· φλόξ, φλογός· ὄνυξ, ὄνυχος ; roots, κόρακ, φλόγ, ὄνυχ.

NOTE 1. In the classes *a, b*, no change is made by declension in the final vowel of the root ; ἀλώπηξ, ἀλώπεκος, only excepted.

(c) *Roots ending in τ, δ, θ, ν, ντ*, drop these letters before the paragoric *s* in order to make the ground-form, (§ 10. R. 6. Note 6. R. 15).

E. g. φῶς, φωτός· λαμπάς, λαμπάδος· κόρυς, κόρυθος· δελφίς, δελφίνος· γίγας, γίγαντος ; roots φῶτ, λαμπάδ, κόρυθ, δελφίν, γίγαντ.

NOTE 2. Usually when *ν*, almost always (comp. § 31. Note 3) when *ντ*, is dropped, (sometimes other letters), the vowel in the ground form becomes long ; e. g. μέλᾱς, μέλᾱνος· γίγᾱς, γίγαντος· κτεῖς, κτενός, etc.

NOTE 3. The paragoric *σ* is sometimes added, where no change is made in the final letter of the root, inasmuch as it does not belong to any one of the preceding classes of letters, e. g. ἄλς, ἄλός, etc.

(5) In cases where a root ends with a consonant (but not *ν, ρ*), and receives no paragoric *σ*, that consonant is cast off in order to make the ground-form :

E. g. σῶμα, σῶματος· κάρη, κάρητος ; roots, σῶματ, κάρητ. Actual cases occur only in respect to *τ*.

(6) Where the original root in *masc.* or *fem.* nouns has a short *ε* or *ο* in the ultimate, the ground-form prolongs these.

E. g. λιμήν, λιμένος· ἐήτωρ, ἐήτορος ; so that the Gen., etc., develops the true short vowel of the old root, viz. λιμέν, ἐήτορ, etc.

NOTE 1. But in most monosyllabic roots, and in not a few others, especially oxytones, a long vowel appears to belong originally to the root, and so remains in declension ; e. g. μῆν, μηνός· αἰών, αἰώνος· ἰχώρ, ἰχώρος, etc.





(8) EXPLANATIONS. *Note 1.* Nos. 1, 2, in the paradigm, are examples of the principle developed in text 3 ; Nos. 3, 4, of text 4. *a, b* ; Nos. 5—8, of text 4. *c* ; No. 9, of text 5 ; Nos. 10—12, of text 6 ; Nos. 2, 15, of text 6, note 1 ; No. 13, of text 7 ; and Nos. 14, 15, are examples of the manner in which a considerable number of nouns are declined, that have a vowel before the Gen. ending *-ος*, but do not contract. More examples would be superfluous.

*Note 2. FORMATION OF THE ACCUSATIVE.* Words in *-αυς -ις -ους -υς*, instead of the usual *-α*, merely drop the *ς* final of the Nom., and take *ν* in its place ; e. g. *γραῦς, γραῦν κίς, κίν βοῦς, βοῦν δρυς, δρῦν*. But this rule applies only to such nouns of the above endings, as have *-ος* pure in the Genitive. On the other hand, those which assume a consonant before *-ος* in the Gen., follow the common analogy *when they are oxytones*, e. g. *ἐλπίς, ἐλπίδα ποῦς, πόδα* ; but those differently accented may take either *-ν* or *-α* in the Accusative, e. g. *ἔρις, ἔριδα* and *ἔριν κόρυς, κόρυθα* and *κόρυν πολύπους, πολύποδα* and *πολύπουν*.

*Note 3. FORMATION OF THE VOCATIVE.* For the most part this is the same with the Nominative ; in *participles* it is always so. But, (*a*) In the noun endings *-ις -υς -ευς*, the paragogic *ς* of the Nom. is merely dropped ; e. g. *μάντις, μάντι πρέσβυς, πρέσβυ βασιλεῖς, βασιλεῦ* ; and so *βοῦ, παῖ, γραῦ*. (*b*) The ending *-ας* (Gen. *-αντος -ανος*) makes the Voc. in *-ν* ; e. g. *γίγας, γίγαν μέλας, μέλαν*. (*c*) The ending *-εις*, makes Voc. *-εν* ; e. g. *χαρίεις, χαρίεν*. (*d*) Words with *η* and *ω* prolonged in the Nom. (text 6), take the short *ε* and *ο* of the original root in the Vocative, when they are not oxytone, e. g. *μήτηρ, μήτηρ δαίμων, δαίμον* ; but oxytones commonly retain the long vowel in the Vocative, e. g. Nom. and Voc. *ποιμήν*. But *πατήρ, ἀνήρ, σωτήρ*, make Voc. *πάτερ, ἀνερ, σῶτερ*, drawing back the accent. (*e*) Feminines in *-ω -ως* make the Voc. in *-οῖ* ; e. g. *ἡχώ, ἡχοῦ αἰδώς, αἰδοῖ*.

*Note 4. FORMATION OF THE DAT. PLURAL.* This depends, in most cases, simply on the changes which *σ* in *-σι -σιν* (Dat. plur. ending) occasions in the previous consonants, etc., as given in § 10, and needs no further notice. When a vowel precedes *-ος* in the Gen., the same vowel is retained in the Dat. plural, as *ἀληθής, ἀληθέος, ἀληθέσι* ; but if the Nom. sing. have the diphthongs *-αυς -ους*, or *-εις*, the Dat. plural retains it, e. g. *γραῦς, γραυσί βοῦς, βουσιν βασιλεῖς, βασιλεῦσι*.

*Note 5. ACCENTUATION.* Words of two or more syllables retain the accent on the same syllable which it occupies in the ground-form in all cases where this can be done. Monosyllabic words (participles excepted) accent the *ultimate* in the Gen. and Dat. of *all* numbers ; excepting that *παῖς, φῶς, θῶς, οὖς*, and a few others are paroxytones in the Gen. plur. and dual ; see *φῶς, παῖς, θῶς* in the paradigm.

*Note 6.* A few words in *-ηρ*, Gen. *-ερος*, drop the *ε* in the Gen. and Dat. sing. ; and in the Dat. plural they not only drop the *ε*, but insert *α* before the case-ending ; e. g. *πατήρ, πατήρ, πατρί, πατέρα, πάτερ πατέρες, πατέροι πατέρες, πατέρων, πατράσι, πατέρας, πατέρες*. So, also, are declined *μήτηρ, θυγάτηρ, and γαστήρ*.

## § 25. First form of Contracts belonging to Dec. III.

(1) Words that have *-os* pure in the Gen., i. e. *-os* preceded by the short vowel *ε* or *ο*, contract in most cases (not in all) where they can. Such as do contract, and whose Nom. ends in *-ης -εs -ος* with Gen. *-εος*, and *-ω -ως* with Gen. *-οος*, belong to this form of declension.

(2) The usual laws of contraction (§ 13) apply here for the most part. But there is one special exception, viz., that *the Acc. plural contracted, is always of the same form with the contracted Nom. plural*, let the uncontracted Acc. be as it may.

<i>Sing.</i>	No. 1. ῆ,		No. 2. τό,		No. 3. ῆ,	
Nom.	τρήρης		τείχος		ῆχώ	
Gen.	τρήρεος	τρήρους	τείχεος	τείχους	ῆχόος	ῆχοῶς
Dat.	τρήρεϊ	τρήρει	τείχεϊ	τείχει	ῆχοϊ	ῆχοϊ
Acc.	τρήρεα	τρήρη	τείχος		ῆχόα	ῆχώ
Voc.	τρήρες		τείχος		ῆχοι	
<i>Dual.</i>						
N. A. V.	τρήρεε	τρήρη	τείχεε	τείχη	ῆχώ	
G. D.	τρήρέοιν	τρήροῖν	τείχεοιν	τείχοῖν	as Dec. II.	
<i>Plural.</i>						
Nom.	τρήρες	τρήρεις	τείχεα	τείχη	ῆχοι	
Gen.	τρήρέων	τρήρῶν	τείχέων	τείχῶν	as Dec. II.	
Dat.	τρήρεσι (ν)		τείχεσι (ν)			
Acc.	τρήρεας	τρήρεις	τείχεα	τείχη		
Voc.	τρήρες	τρήρεις	τείχεα	τείχη		

NOTE 1. Neuter adjectives in *-εs* are declined in the same way as the neuter *τείχος*, in all the cases where declension-endings are added.

NOTE 2. Feminines in *-ω -ως*, contract only in the singular. In the dual and plural they are regular nouns of Dec. II. The Acc. of nouns in *-ω* acutes the final ending of the contracted form, as *ῆχώ*; analogically it would be *ῆχῶ*. But the Acc. of nouns in *-ως* is regular in respect to accentuation; e. g. *αἰδώς*, *αἰδῶ*.

NOTE 3. The student should note, that in the endings *-ης -ω -ως*, the short vowel of the original root is resumed in the Genitive, as is usual in other cases (§ 24. 6); while in *-εs* the vowel, already short, is simply retained. But in *-ος* there is an actual exchange of one class of vowels for another, i. e. *ο* is supplanted by *ε* of the Gen. etc. Why the Greeks could not have said *τείχοος*, as well as *τείχεος*, we are unable to explain. The fact that they did not, however, is certain.

NOTE 4. PECULIAR CONTRACTION. When a vowel precedes the endings *-ης -εs -ος* in the Nom., the Acc. sing. of the masculines, and the plural forms of the neuters which end in *-εα*, contract into *-α* long, (not into

—η as usual); e. g. ὑγίης, Acc. ὑγιέα, ὑγιᾶ, (but in the N. Test. ὑγιῇ); neut. ὑγιές, plur. ὑγιέα, ὑγιᾶ κλέος, plur. κλέεα κλέα. Besides these peculiar (although usual) contractions, it also is sometimes the usage, when proper names end in —κλής, κλῆς, to make a second contraction, specially in the Dative; e. g. Ἡρακλῆς, Dat. Ἡρακλέει, Ἡρακλέι, Ἡρακλεῖ.

NOTE 5. A few nouns ending in —ων (Gen. —ονος or —ωνος) throw out the ν before the declension-ending, and then contract the word, particularly in the Accusative; e. g. εἰκών, Acc. εἰκόνα and εἰκό' ἄλων, ἄλωνα and ἄλω. But this is not N. Test. usage. Adjectives, however, of the comp. degree, frequently adopt these contractions; see § 37.

## § 26. Second Form of Contracts belonging to Dec. III.

(1) This comprises such nouns as end in —ις —υς —ι —υ, which (for the most part) hold fast the vowel of their Nom. end-syllable only in the Acc. and Voc. singular, substituting ε for it in all the other cases.

Besides this, they take the Attic Gen. singular (in —ως instead of —ος); contract the Dat. sing. —εῖ into —ει; for the regular plur. endings —εες —εας they take —εις; and for the neuter plural —εα, they often take —η.

Sing.	No. 1. ῆ,	No. 2. ῶ,	No. 3. τό,	No. 4. τό,
Nom.	πόλις	πήχυς	ἄστν	σίνηπι
Gen.	πόλεως	πήχεως	ἄστειος (—ως)	σινήπειος (—ως)
Dat.	πόλει	πήχει	ἄστει	σινήπει
Acc.	πόλιν	πήχυν	ἄστυ	σίνηπι
Voc.	πόλις	πήχυν	ἄστυ	σίνηπι
Dual.				
N. A. V.	πόλεε	πήχεε	ἄστεε	σινήπεε
G. D.	πολέοιν	πήχέοιν	ἄστέοιν	σινήπέοιν
Plural.				
Nom.	πόλεις	πήχεις	ἄσται	σινήπεα
Gen.	πόλεων	πήχεων	ἄστέων	σινήπέων
Dat.	πόλεσι	πήχεσι	ἄστέσι	σινήπεσι
Acc.	πόλεις	πήχεις	ἄσται	σινήπεα
Voc.	πόλεις	πήχεις	ἄσται	σινήπεα

Peculiar forms where ν and ι of the Nom. are retained.

	No. 5.			No. 6.		
	Sing. ὅ,	Dual.	Plural.	Sing. ῆ,	Dual.	Plural.
Nom.	ἰχθύς	ἰχθύε	ἰχθύες —ῦς	πόλις	πόλιε	πόλιες —ις
Gen.	ἰχθύος	ἰχθύοιν	ἰχθύων	πόλιος	πολίοιν	πολίων
Dat.	ἰχθύϊ		ἰχθύσι	πόλι		πόλισι
Acc.	ἰχθύν		ἰχθύας —ῦς	πόλιν		πόλιας —ις
Voc.	ἰχθύ		ἰχθύε —ῦς	πόλις		πόλιες —ις

(2) EXPLANATIONS. NOS. 1—4 exhibit the form of those nouns in this declension, which drop their original end-vowel and assume ε in most



cases. But of nouns in  $-υς$  very few do so, for most of them follow the analogy of No. 5. In like manner the epic and Ionic forms of nouns in  $-ις$  and  $-ι$  retain the vowel of the end-syllable, and decline as in No. 6.

NOTE 1. The Attic Genitives (in  $-ως -ων$ ) are accented as if the last syllable were short; comp. the Attic forms of Dec. II., where the like peculiarity exists.

NOTE 2. Most of the Grammars make a dual Gen. in  $-εων$ . But as no instance of such a Gen. is known to occur in any Greek book, and as the Gen. in  $-εοιν$  is both analogical and one of actual occurrence, so I have not hesitated to insert it.

§ 27. *Third form of Contracts belonging to Dec. III.*

(1) This comprises words in  $-εύς$ , which are all oxytones. The  $υ$  of the ground-form is dropped in all cases excepting in the Voc. sing. and Dat. plural; the Attic Gen. is regularly employed, as in the *Second Form* above; the Dat. sing., and Nom. Acc. and Voc. plural, are contracted as in the above declension.

<i>Sing.</i>	<i>ό,</i>	<i>Dual.</i>	<i>Plur.</i>
Nom.	βασιλεύς	βασιλέε	βασιλεῖς
Gen.	βασιλέως	βασιλέοιν	βασιλέων
Dat.	βασιλεῖ		βασιλεῦσι (υ)
Acc.	βασιλέα		βασιλέας and βασιλεῖς
Voc.	βασιλεῦ		βασιλεῖς

NOTE 1. The Acc. plural *uncontracted* is much the more common form in use; but in the N. Test. the contracted forms  $γονεῖς$ ,  $γραμματεῖς$ , etc. occur. The Acc. sing. in  $-έα$ , is sometimes contracted into  $-ῆ$ ; but only in poetry.

NOTE 2. When  $-εύς$  has a vowel before it, contraction is admitted in the Gen. and Acc. sing., and also in the Acc. plural; e. g.  $Εὐβοεύς$ ,  $Εὐβοῶς$ ,  $Εὐβοᾶ$ ,  $Εὐβοᾶς$ . The Ionic and epic Gen., etc., is in  $-ῆος$   $-ῆι$   $-ῆα$ , etc.

§ 28. *Fourth form of Contracts belonging to Dec. III.*

(1) Very few nouns belong here; and of those which do, hardly any of them admit of all the forms. The peculiarity of the declension is, that when the Gen. of some neuters in  $-ας$  is  $-τος$  preceded by a vowel, the  $τ$  is dropped, which makes one (the Ionic) form, and the word then may undergo a contraction of the Ionic forms, etc., according to the usual laws of contraction.



	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>
N. A. V.	κέρας	κέραε κερα	κέραα κέρα
G.	κέραος κέρως	κεράοιν κερῶν	κεράων κερῶν
D.	κέραϊ κέρα		κέρασι(ν)

NOTE 1. In the N. Test., κέρας and τέρας never have the *contracted* forms; but κέρας makes plur. κέρα.

NOTE 2. Nouns in -ας, Gen. -ας (not -ατος), contract only in the Dat. sing., as δέπας, δέπαϊ and δέπα; and in the Nom. and Acc. plur., as δέπαα, δέπα.

### § 29. Anomalies in Declension.

Whatever does not conform to the general laws of declension, as given above, may be called *anomalous*. The anomalous nouns may be divided into several classes; viz.

#### (1) Anomalous as to the case-ending.

E. g. Ἰησοῦς, Gen. Dat. Voc. Ἰησοῦ, Acc. Ἰησοῦν. Also Ἰωσής, Gen. Ἰωσή, Matt. 27 : 56.

#### (2) Anomalous as to the ground-form.

E. g. γυνή, Gen. γυναικός, etc. So ὕδωρ, ὕδατος, etc.; γόνυ, γόνατος, etc. In all such forms, the oblique cases come from a different ground-form, e. g. γυναιξ, ὑδάτ, etc.

#### (3) *Heteroclites*, i. e. words declined in different ways.

E. g. ὁ μύκης, μύκητος (Dec. III.), also Gen. μύκον (Dec. I.). So χρώς, χρωτός and χροός, etc.; σκότις, σκότιον and σκότιους, etc.

(4) *Metaplasm*, i. e. when a word has but one ground-form in use, but some of the derivate cases are formed in such a way as implies another and different ground-form.

E. g. Ἀίδης, Ἀϊδος (and Ἀίδον), etc.; ὁ σῆτος, ὁ δεσμός, plur. σῆτα, δεσμά, etc.

(5) *Defectives*, i. e. those which are wholly wanting in some parts of their declension.

E. g. ὁ αἰθήρ, only in the sing. number; αἱ Ἀθηναί, only in the plural, etc.

#### (6) *Indeclinables*; and such are a multitude of proper names.

E. g. specially those of Hebrew origin, in the Sept. and N. Testament; all nouns made by the Inf. mode; all cardinal numbers from 5 to 100; the names of alphabetic letters, as ἄλφα, etc.; some common nouns, as χρεών, δέμας, ὄφελος, etc.

NOTE 1. Anomalous in some respects more or less, are ἀνής, γάλα, γαστήρ, γέλως, γόνυ, γυνή, θρίξ, κέρας, κλείς, κύων, μάστιγς, ναῦς, ὄρνις, οὖς, παῖς, ὕδωρ, υἱός, φρέαρ, χεῖρ, all in the N. Test. ; and many more in the classics. But as the lexicons now give all the requisite information, it is needless to detail the forms here.

## ADJECTIVES.

### § 30. Terminations and flexions of Adjectives.

(1) Adjectives are so intimately connected with nouns, as qualifying them, and often being used for them, that they partake of all the forms and genders of nouns, and are distinguished and declined by the same laws.

(2) TERMINATIONS. These are, (a) *Three* ; which separately distinguish the masc., fem., and neuter genders. (b) *Two* ; where the masc. and fem. are not distinguished by their ending ; as in Dec. II. Dec. III. of nouns. (c) *One* ; in which case the adjective is rarely employed in the neut. gender.

(3) FLEXION. In the first class, viz., those of *three* terminations, the masc. and neuter may be of Dec. II., or of Dec. III. ; but the fem. is only of Dec. I. The second class belong only to Dec. II. or III., because they have no separate fem. form. The third class belong only to Dec. III. or to Dec. I. masculine.

### § 31. Adjectives of three terminations.

Sing.	No. 1.			No. 2.			No. 3.		
Nom.	καλός	-ή	-όν	νέος	-α	-ον	βαρύν	-εῖα	-ύ
Gen.	καλοῦ	-ῆς	-οῦ	νέου	-ας	-ου	βαρέος	-είας	-έος
Dat.	καλῷ	-ῇ	-ῶ	νέῳ	-α	-αι	βαρεῖ	-εῖα	-εῖ
Acc.	καλόν	-ήν	-όν	νέον	-αν	-ον	βαρύν	-εῖαν	-ύ
Voc.	καλέ	-ή	-όν	νέος	-α	-ον	βαρύν	-εῖα	-ύ
<i>Dual.</i>									
N. A. V.	καλῶ	-ά	-ώ	νέω	-α	-ω	βαρέε	-εῖα	-έε
G. D.	καλοῖν	-αῖν	-οῖν	νέοιν	-αῖν	-οῖν	βαρέοιν	-εῖαιν	-έοιν
<i>Plural.</i>									
Nom.	καλοί	-αί	-ά	νέοι	-αι	-α	βαρεῖς	-εῖαι	-έα
Gen.	ακλωῶν			νέων			βαρέων	-ειῶν	-έων
Dat.	καλοῖς	-αῖς	-οῖς	νέοις	-αῖς	-οῖς	βαρέσι	-εῖαις	-έσι
Acc.	καλοὺς	-άς	-ά	νέους	-ας	-α	βαρέας	-είας	-έα
Voc.	καλοί	-αί	-ά	νέοι	-αι	-α	βαρεῖς	-εῖαι	-έα

<i>Sing.</i>	No. 4.			No. 5.		
Nom.	χαρίεις	-εσσα	-εν	μέλας, μέλαινα, μέλαν		
Gen.	χαρίεντος	-έσσης	-εντος	μέλανος, μελαίνης, μέλανος, etc.		
Dat.	χαρίεντι	-έσση	-εντι			
Acc.	χαρίεντα	-έσσαν	-εν	No. 6.		
Voc.	χαρίεν	-εσσα	-εν	τέρην, τέρεινα, τέρεν		
<i>Dual.</i>				τέρενος, τερείνας, τέρενος, etc.		
N. A. V.	χαρίεντε	-εσσα	-εντε	No. 7.		
G. D.	χαρίέντοιιν	-έσσαιιν	-έντοιιν	έκόν, εκούσα, εκόν		
<i>Plur.</i>				έκόντος, εκούσης, εκόντος, etc.		
Nom.	χαρίεντες	-εσσαί	-εντα	No. 8.		
Gen.	χαρίέντων	-εσσών	-έντων	πᾶς, πᾶσα, πᾶν		
Dat.	χαρίεσι	-έσσαις	-εσι	παντός, πάσης, παντός, etc.		
Acc.	χαρίεντας	-έσσας	-εντα			
Voc.	χαρίεντες	-εσσαί	-εντα			

## CONTRACTED FORMS.

<i>Sing.</i>	No. 9.			No. 10.		
Nom.	χρύσεος -οῦς	έᾱ* -ῆ	εον -οῦν	διπλόος -οῦς	όη -ῆ	όον -οῦν
Gen.	χρυσέου -οῦ	έας -ῆς	έου -οῦ	διπλόου -οῦ	όης -ῆς	όου -οῦ
Dat.	χρυσέῳ -ῷ	έᾳ -ῇ	έῳ -ῷ	διπλόῳ -ῷ	όῃ -ῇ	όῳ -ῷ
Acc.	χρύσειον -οῦν	έαν -ῆν	εον -οῦν	διπλόον -οῦν	όην -ῆν	όον -οῦν
Voc.	χρύσειε	έᾱ -ῆ	εον -οῦν	διπλόε	όη -ῆ	όον -οῦν
<i>Dual.</i>						
N. A. V.	χρυσέῳ -ῷ	έᾱ -ᾶ	έῳ -ῷ	διπλόῳ -ῷ	όᾱ -ᾶ	όῳ -ῷ
G. D.	χρυσέοιν -οῖν	έαιν -αῖν	έοιν -οῖν	διπλόοιν -οῖν	όαιν -αῖν	όοιν -οῖν
<i>Plur.</i>						
Nom.	χρύσειοι -οῖ	έαι -αῖ	εα -ᾶ	διπλόοι -οῖ	όαι -αῖ	όᾱ -ᾶ
Gen.	χρυσέων -ῶν			διπλόων -ῶν		
Dat.	χρυσείοις -οῖς	έαις -αῖς	έοις -οῖς	διπλόοις -οῖς	όαις -αῖς	όοις -οῖς
Acc.	χρυσέους -οῦς	έας -ᾶς	εα -ᾶ	διπλόους -οῦς	όας -ᾶς	όᾱ -ᾶ
Voc.	χρύσειοι -οῖ	έαι -αῖ	εα -ᾶ	διπλόοι -οῖ	όαι -αῖ	όᾱ -ᾶ

NOTE 1. Nos. 1, 2 in -ος -ον, have the fem. in -η; except (as in Dec. 1.) the final syllable is preceded by a vowel, or by ρ, in which case it of course takes -α, usually long, like νέος -α -ον. Yet nouns in -οος take -η in the fem., unless ρ goes before; e. g. ὀγδοος -η -ον, but with ρ, like ἄθρόος -α -ον.

In the Gen. plural all these adjectives have but one form, and one accentuation for all genders. The student should also be guarded against the supposition, that all adjectives ending in -ος have three terminations. The Attic dialect uses many of such adjectives as having only two endings; especially compound adjectives, in common Greek, rarely have but two; and those ending in -ιος -ιμος -ειος -αιος are more usually (but not always) of two endings only. Comparatives and Superlatives have nearly always three endings.

\* I give this form according to analogy, and as Matthiae, Buttmann, and Rost give it. Thiersch, Passow, Donnegan, etc., give the fem. here -έη.

NOTE 2. Let the student compare the masc. and neuter of No. 3 with the second form of contracts belonging to Dec. III. ( $\pi\tilde{\eta}\chi\nu\varsigma, \acute{\alpha}\sigma\tau\nu$ ); and the fem. with Dec. I. in  $-\alpha$  pure; in which case all will be plain. *The neut. plural suffers no contraction.*

NOTE 3. Compare Nos. 4—8, as to the *formation* of the Gen., etc., with § 24. 3—6; and as to declension, with the nouns in the paradigm of Dec. III., which resemble the masc. and neuter, and nouns in Dec. I. that resemble the feminines. The Dat. plural in *adjectives* of this kind has  $\epsilon$  only in the penult, where we might expect  $\epsilon\iota$ ; see § 24. note 2. In *participles*,  $\epsilon\iota$  is found here, § 35. Note 1.

NOTE 4. Adjectives in  $-\omicron\varsigma$  preceded by  $\epsilon$  or  $o$  (Nos. 9, 10), are contracts of Dec. II. and I.; comp. § 22. 1 seq., and Nos. 11, 12 in the Par. of Dec. I. The reader will observe, that the neut. plural  $-\epsilon\alpha$  in No. 9 contracts into  $-\tilde{\alpha}$  (not into  $-\tilde{\eta}$  as usual). In No. 10, which is a specimen of the *multiple numerals*, the ending  $-\acute{o}\eta$  contracts into  $-\tilde{\eta}$ , and  $-\acute{o}\alpha$  into  $-\tilde{\alpha}$ ; (not  $-\omicron\eta$   $-\omicron\alpha$  into  $-\omega$ , as is common, § 13. R. 2). So in all the multiple numerals.

If  $-\epsilon\omicron\varsigma$  in such adjective is preceded by still another vowel, or by  $\rho$ , the fem. contracted takes  $-\tilde{\alpha}$  (not  $-\tilde{\eta}$ ); e. g.  $\acute{\epsilon}\rho\acute{\epsilon}\epsilon\omicron\varsigma$   $-\omicron\tilde{\upsilon}\varsigma$ ,  $\acute{\epsilon}\rho\acute{\epsilon}\epsilon\alpha$   $-\tilde{\alpha}$ .  $\acute{\alpha}\rho\gamma\upsilon\rho\epsilon\omicron\varsigma$   $-\omicron\tilde{\upsilon}\varsigma$ ,  $\acute{\epsilon}\alpha$   $-\rho\tilde{\alpha}$ .

NOTE 5. In respect to No. 5, only  $\tau\acute{\alpha}\lambda\alpha\varsigma$  is declined like it; No. 6, no other examples; Nos. 7, 8, only the compounds are declined in this way. But nearly all *active* participles are conformed almost exactly to some of these forms.

### § 32. *Adjectives of two terminations.*

(1) These are, (a) Many of the common adjectives in  $-\omicron\varsigma$ , specially by Attic usage. (b) Most compounds in  $-\omicron\varsigma$ . (c) The greatest part of those in  $-\iota\omicron\varsigma$   $-\iota\mu\omicron\varsigma$   $-\epsilon\iota\omicron\varsigma$   $-\alpha\iota\omicron\varsigma$ . (d) Those in  $-\omega\nu$   $-\omicron\nu$ ,  $-\omega\varsigma$   $-\omega\nu$ ,  $-\eta\nu$   $-\epsilon\nu$ ,  $-\eta\varsigma$   $-\epsilon\varsigma$ ,  $-\iota\varsigma$   $-\iota$ . (e) Many formed from nouns, specially of Dec. III, and retaining (as much as possible) the form of nouns; e. g. ending in  $-\omicron\upsilon\varsigma$   $-\omicron\upsilon\nu$ ,  $-\nu\rho$   $-\nu$ ,  $-\omega\varsigma$   $-\omicron\rho$ , etc.

(2) There is little or no difficulty in declining these; as the fem. forms are omitted, (being the same with the masculine), and all the others are of Dec. II. or III.

<i>Sing.</i>	No. 1. neut.	No. 2. neut.	No. 3. neut.	No. 4. neut.
Nom.	ἐνδοξος -ον	ἀληθής ἐς	σώφρων -ον	ἵλεως -ων
Gen.	ἐνδόξου	ἀληθέος -οῦς	σώφρονος	ἵλεω
Dat.	ἐνδόξῳ	ἀληθεῖ -εῖ	σώφρονι	ἵλεω
Acc.	ἐνδόξον	ἀληθέα -ῆ ἐς	σώφρονα -ον	ἵλεων
Voc.	ἐνδοξε -ον	ἀληθῆς -ες	σώφρον	ἵλεως -ων
<i>Dual.</i>				
N. A. V.	ἐνδόξω	ἀληθέε -ῆ	σώφρονε	ἵλεω
G. D.	ἐνδόξοιν	ἀληθεῖον -οῖν	σωφρόνοιν	ἵλεων
<i>Plur.</i>				
Nom.	ἐνδοξοι -α	ἀληθείες -εῖς ἐα -ῆ	σώφρονες -α	ἵλεω -ω
Gen.	ἐνδόξων	ἀληθέων -ῶν	σωφρόνων	ἵλεων
Dat.	ἐνδόξοις	ἀληθείσι	σώφροσι	ἵλεως
Acc.	ἐνδόξους -α	ἀληθείας -εῖς ἐα -ῆ	σώφρονας -α	ἵλεως -ω
Voc.	ἐνδοξοι -α	ἀληθείες -εῖς ἐα -ῆ	σώφρονες -α	ἵλεω -ω

NOTE 1. No. 1 belongs to Dec. II. ; No. 2, to form 1st of the contracts of Dec. III. ; No. 3, to Dec. III. ; No. 4, to the Attic form of Dec. II. Many compound adjectives of this second class retain the form of the noun whenever it can be done ; e. g. εὐχαρις -ι, δίπους -ον, ἄδακρυς -υ, with Gen. εὐχάριτος, etc., like the nouns with which they are compounded.

### § 33. Adjectives of one ending.

(1) These are such as have not, or cannot form, any *neuter* termination. Of course, they are usually employed only with nouns masc. and feminine.

Yet in the cases where there is but one form for all genders, (e. g. in the Gen. and Dat.) they are sometimes united with nouns neuter. In all respects, they are declined simply as nouns of Dec. I. and III. ; and therefore need no paradigms.

(2) There are but comparatively few words of this class ; and these have the following endings, viz.

Common gender, Dec. I. μονίας -ον, ἐθελοντής -ον. Dec. III. φηγάς -αδος, ἀπτὴν -ήνος, ἡμινθής -ήτιος, ἀγνώς -ῶτιος, ἥλις -ικος, παραπλήξ -ῆγρος, μιῶνυς -χος, αἰγίλιψ -ιπος, ἀνακλις -ιδος, σύγκλυς -υδος, etc. Some, moreover, are used only in the masculine ; as γέρων, πρέσβυς, πέρης, and others.

### § 34. Anomalous Adjectives.

(1) Two of these are very common, viz., μέγας and πολὺς. They are declined thus :

Nom. Voc.	μέγας, μεγάλη, μέγα	πολύς, πολλή, πολὺ
Acc.	μέγαν, μεγάλην, μέγα	πολὺν, πολλήν, πολὺ



All the other cases are declined regularly, as if they came from *μεγάλος* and *πολλός*. Two original forms, of course, are intermixed in these declensions. So the epic of *πολύς* has a Gen. *πολέος*, Nom. plur. *πολέες* -*εῖς*, etc.

### § 35. Participial forms declined as Adjectives.

(1) Such as belong to Dec. III. and I., and insert *ντ* before -*ος* of the Gen., and of course prolong the vowel of the ground-form (§ 24. 4. Note 2); viz.,

(a) *τύπων* -*ουσα* -*ον*, Gen. -*οντος* -*ούσης* -*οντος*. (b) *στελῶν* -*ούσα* -*ον*, Gen. -*ούντος* -*ούσης* -*ούντος*, (contracts and second futures). (c) *διδούς* -*ούσα* -*ούν*, Gen. -*όντος* -*ούσης* -*όντος*, (3d conj. of verbs in *μι*). (d) *τύψας* -*ασα* -*αν*, Gen. -*αντος* -*άσης* -*αντος*. (e) *τυφθεῖς* -*εῖσα* -*έν*, Gen. -*έντος* -*είσης* -*έντος*. (f) *δεικνύς* -*ύσα* -*ύν*, Gen. -*ύντος* -*ύσης* -*ύντος*, (4th of verbs in *μι*).

NOTE 1. In all these cases *ντ* of the Gen., being omitted in the ground-form (§ 24. 4. Note 2), makes the vowel of that ground-form long, unless it be already so. Before *ς* final in this form, *ε* goes into *ει*, *ο* into *ου*; before *ν* final, *ο* goes into *ω*. The double-timed letters (*α*, *υ*) are made long.

NOTE 2. The *Voc.* is always the same as the *Nom.*, in all these participial forms; (§ 24. 8. Note 3). The student of course can find no difficulty in declining any of these forms.

(2) Such as belong to Dec. III. and I., and insert *τ* before the Genitive; viz. *τετυφώς* -*υῖα* -*ός*, Gen. -*ότος* -*υίας* -*ότος*; § 24. 4. c.

(3) Such as are of Dec. II. and I.; e. g. *τυπτόμενος* -*η* -*ον*, Gen. -*ου* -*ης* -*ου*, etc.

REMARK. These include all the varieties of participial declension; and they are so plain as to need no further explanation.

### § 36. Comparison of Adjectives.

(1) Usually there are three degrees of comparison, the *positive*, *comparative*, and *superlative*. But some adjectives, from their nature, do not admit of the forms of comparison.

(2) The usual comparison-endings may be ranged under two classes; viz., (I.) Those in -*τερος* -*α* -*ον*, comp.; and -*τατος* -*η* -*ον* superlative. (II.) Those in -*ίων* -*ιον*, comp.; and -*ιστος* -*η* -*ον*, superlative.

I. Comparison by *-τερος -τατος*.

(3) (a) Most adjectives in *-ος -υς*, with a *long* penult syllable, drop the *ς*, and merely add the comparison endings ; e. g. βέβαιος, βεβαιότερος, βεβαιοτάτος· εὐρύς -ύτερος -ύτατος. (b) Adjectives in *-ος*, with a mute and a liquid in the last syllable, follow the same rule ; e. g. πικρός -ότερος -ότατος.

NOTE I. But if the *penult* of adjectives in *-ος*, be *short*, then *-ώτερος -ώτατος* are the usual forms of comparison ; e. g. σοφός -ώτερος -ώτατος. And so the poets sometimes make comparisons, even in cases like *a, b*, above.

(c) Adjectives in *-ης -εις* (Dec. III.), shorten these endings to *-ες*, and then add the usual terminations ; e. g. ἀληθής, ἀληθέστερος -έστατος· χαρίεις, χαριέστερος -έστατος.

(d) Those in *-ας -ανος*, drop the paragoric *ς*, resume their original *ν*, and then add the usual terminations ; e. g. μέλας, μελάντερος -τατος.

(e) All other adjectives of Dec. III. assume their original form, and then add *-έστερος -έστατος*, or *-ίστερος -ίστατος* ; see § 24. 3 seq.

E. g. σώφρων, σωφρονέστερος -έστατος· ἀφῆλιξ, ἀφηλικέστερος -έστατος· ἄρπαξ, ἀρπαγίστερος -ίστατος.

II. Comparison by *-λων -ιστος*.

(4) Usually this is adopted only by adjectives ending in *υς* and *-ρος* ; and then, by casting away these final syllables, and receiving the comparison-forms in the room of them.

E. g. γλυκύς, γλυκίων -ιστος· αἰσχρός, αἰσχίων -ιστος.

NOTE 1. Only a very few in *-υς* belong here. Most adjectives in *-υς* are compared as in No. 3. *a* above. There are also a small number only in *-ρος*, which belong here. As to both, the *regular* forms (as in No. 3) are the *predominant* ones, although the present forms are occasionally used.

NOTE 2. Even some adjectives in *-ος* form comparisons in this way ; e. g. κακός, κακίων -ιστος· φίλος, φιλίων -ιστος· ὀλίγος, ὀλίγιστος· μέγας, μέγιστος.

## III. Anomalies in the comparison of Adjectives.

(5) Adjectives in *-στενος -κενος* (with short penult), take either *ω* or *ο* in the comparison ; e. g. στενός, -οτερος or -ωτερος, etc.

(6) Adjectives in -οος often receive -έστερος -έστατος for the comparison-forms; but they also exhibit -ώτερος -ώτατος.

(7) Some adjectives in -ος cast away the -ος, and then affix the comparison-endings; e. g. γεραίος, γεραίτερος -αίτατος· φίλος, φίλτερος -φίλτατος. In like manner,

(8) Some in -ος drop this syllable, and then assume -αίτερος -αίτατος· -έστερος -έστατος· or -ίστερος -ίστατος (instead of the usual -ότερος -ότατος); e. g. μέσος, μεσαίτερος -αίτατος· ἄφθονος, ἀφθονέστερος -έστατος· πτωχός, πτωχίστερος -ίστατος.

(9) Some few adjectives make the comparative degree in -σων or -των; e. g. ταχύς, θάσσων βαθύς, βάσσων βραδύς, βράσσων παχύς, πάσσων μακρός, μάσσων ἑλαχς, ἐλάσσων (Attice τι), and some others.

(10) Adjectives anomalous in various respects, are the following; viz.,

No. 1.			No. 2.		
ἀγαθός,	ἀμείνων,	ἄριστος	(πρό)	πρότερος,	πρώτος
	κρείττων	κράτιστος	(ὑπό)	ὑστερος,	ὑστατος
κακός,	χείρων,	χείριστος	(ὑπερ)	ὑπέρτερος,	ὑπέρτατος
	κακίων	κακίστος	(ἐξ)		ἔσχατος
μέγας,	μεῖζων,	μέγιστος			
ὀλίγος,	ἐλάσσων,	ὀλίγιστος			
πολύς,	πλείων,	πλεῖστος	(κλέπτης)		κλεπτίστατος
καλός,	καλλίων,	κάλλιστος	(ἐταῖρος)		ἐταιρότατος
ῥάδιος,	ῥάων,	ῥᾶστος	(βασιλεὺς)		βασιλεύτερος
			(κύνων)		κύντερος
	No. 3.		(κέρδος)	κερδίων	κέρδιστος
ἔσχατος	ἔσχατώτερος	ἔσχατώτατος			
πρώτος		πρωτίστος			

NOTE I. To some of the irregular adjectives under No. 1. belong, by the arrangement of the lexicons and grammars, a great many more forms of comp. and superlative than I have exhibited. There are also a greater number of these adjectives, than are here presented. But as they belong not to N. T. usage, and may be found in Buttmann, and in other grammars, I purposely omit them. The adjectives under No. 2. show the manner in which the higher degrees of comparison may be formed from *particles*. No. 4. shows the manner in which they may be formed from *nouns*. No. 3. the manner in which another grade of comparison may be, and sometimes is, made from the common superlative, for the sake of high intensity of expression.

NOTE 2. In respect to the many adjectives which will not admit of the *forms* of comparison, the Greeks add (as we do in English) adverbs, etc., which serve the purpose of expressing gradation; e. g. δῆλος *evident*, μᾶλλον δῆλος *more evident* or *specially evident*, δῆλος μάλιστα *most evident* or *altogether evident*, etc.

### § 37. Declension of the comparative degree.

(1) The few comparatives which end in -ων -ον are capable of contraction in the Acc. sing., and in the Nom., Acc., and Voc. plu-

nal. This is done by dropping the *ν*, and then contracting the vowels thus brought together in the usual way ; see § 25, note 5.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	μειζων -ον		μειζονες μειζους -ονα -ζω
Gen.	μειζονος	μειζονε	μειζόνων
Dat.	μειζονι	μειζόνοιν	μειζοσι
Acc.	μειζονα μειζω -ον		μειζονας μειζους -ονα -ζω
Voc.	μειζον		μειζονες μειζους -ονα -ζω

### § 38. Numerals, Ordinals, etc.

(1) Only the first four of the original cardinal numbers are declinable ; all the rest (from 5 to 10, and round numbers of tens, i. e. 20, 30, etc.) up to 100 are *indeclinable*. The round numbers of hundreds, thousands, etc., are regularly declined as adjectives of three terminations ; e. g. διακόσιοι -αι -α (200), etc.

(2) The first four cardinal numbers are irregular in their declension ; and for convenience' sake they are here subjoined.

Nom.	εἷς	μία	ἕν	τρεῖς	τρία
Gen.	ἐνός	μιάς	ἐνός	τριῶν	
Dat.	ἐνί	μιά	ἐνί	τρισί	
Acc.	ένα	μίαν	ἕν	τρεῖς	τρία
Nom.	δύο	(δύω)		τέσσαρες	-α
Gen.	δυοῖν	(-εῖν -ῶν)		τεσσαράων	
Dat.	δυοῖν	(δυσί)		τέσσαρσι	(τέτρασι)
Acc.	δύο			τέσσαρας	-α

NOTE 1. The student will observe the irregularity of the accent on *μιάς*, etc., *δυοῖν*, etc.

(3) The *Ordinals* are all adjectives of *three* endings and regularly declined, as *πρῶτος -η -ον*, etc.

(4) The *multiplicatives* (*διπλοῦς*, *τριπλοῦς*, etc.) take the contracted form of *πλόος* (e. g. *πλοῦς* Dec. II.) for their ending, and decline according to this.

(5) The *numeral adverbs*, beyond *ἅπαξ*, *δῖς*, *τρίς*, are formed by the addition of *-κισ* to the numerals ; e. g. *πενιᾶκισ*, *ἐκατοντιᾶκισ*, *χιλιάκισ*, etc.

NOTE 1. The Greeks, moreover, could with entire ease designate abstract number, i. e. the quality of three, seven, etc., (quasi *threeness*, *sevenness*), by adding the termination *-ας* ; e. g. *τριάς*, *ἑβδομάς*, *triad*, *hebdomade*, etc.

# PRONOUNS.

## § 39. Personal Pronouns.

(1) The usual forms of the personal pronouns are the following :

<i>Singular.</i>		
No. 1.	No. 2.	No. 3.
Nom. ἐγώ	σύ	
Gen. ἐμοῦ μοῦ	σοῦ	οῦ
Dat. ἐμοί μοί	σοί	οἱ
Acc. ἐμέ μέ	σέ	έ
<i>Dual.</i>		
N. A. νῶϊ νῶ	σφῶϊ σφῶ	σφωέ σφέ
G. D. νῶϊν νῶν	σφῶϊν σφῶν	σφωῖν σφίν
<i>Plural.</i>		
Nom. ἡμεῖς	ὑμεῖς	σφεῖς, Neut. σφέα.
Gen. ἡμῶν	ὑμῶν	σφῶν
Dat. ἡμῖν	ὑμῖν	σφίσι
Acc. ἡμᾶς	ὑμᾶς	σφᾶς, Neut. σφέα.

NOTE 1. In the *singular*, all the oblique cases of each of these three pronouns are enclitic, (excepting the dissyllabic ἐμοῦ, ἐμοί, ἐμέ, which are never so). Moreover, *all* the forms of No. 3 are enclitic, excepting σφῶν and σφᾶς. Emphasis, or a preposition preceding these pronouns, restores the usual accent, for the most part. The monosyllabic forms of the oblique cases in No. 1, however, are *sometimes* enclitic after a preposition ; e. g. παρά σου ἔν μοι, etc., see § 7. Rem. IV.

NOTE 2. The *dialectical* variations of the *forms* of almost all these pronouns are very numerous ; see in Buttmann and Rost. But they are not found in the N. Test.

## § 40. Relative Pronouns.

(1) These are ὅς, ἥ, ὅ, *qui, quæ, quod* ; and ὅστις, ἥτις, ὅτι, *quicunque, quæcunque, quodcunque*.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	ὅς ἥ ὅ		οἱ αἱ ἄ
Gen.	οὗ ἡς οὗ	ὧ ᾧ ὧ	ῶν
Dat.	ὧ ἡ ὧ	οἷν αἷν οἷν	οἷς αἷς οἷς
Acc.	ὅν ἣν ὅ		οὓς ᾧς ᾧ

The other relative (ὅστις) is declined by combining the forms of τίς with those just exhibited.



§ 41. *Demonstrative Pronouns.*

(1) The article  $\acute{o}$ ,  $\eta$ ,  $\acute{\tau}\acute{o}$ , and the pronominal intensive form of it,  $\acute{o}\delta\epsilon$ ,  $\eta\delta\epsilon$ ,  $\acute{\tau}\acute{o}\delta\epsilon$ , are often used as *demonstrative* pronouns; for such was the article in its original usage. These are declined as the article; see in § 19.

(2) The demonstrative pronoun  $\acute{o}\tilde{\upsilon}\tau\acute{o}\varsigma$ , *this, that*, is thus declined:

*Singular.*

Nom.	$\acute{o}\tilde{\upsilon}\tau\acute{o}\varsigma$ $\acute{\alpha}\tilde{\upsilon}\tau\eta$ $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}$	Dat.	$\tau\acute{o}\tilde{\upsilon}\tau\omega$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\eta$ $\tau\acute{o}\tilde{\upsilon}\tau\omega$
Gen.	$\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\upsilon$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\eta\varsigma$ $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\upsilon$	Acc.	$\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\nu$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\eta\tilde{\nu}$ $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}$ .

*Dual.*

N. A.	$\tau\acute{o}\tilde{\upsilon}\tau\omega$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\alpha$ $\tau\acute{o}\tilde{\upsilon}\tau\omega$	G. D.	$\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\iota\tilde{\nu}$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\alpha\tilde{\iota}\tilde{\nu}$ $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\iota\tilde{\nu}$ .
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*Plural.*

Nom.	$\acute{o}\tilde{\upsilon}\tau\acute{o}\iota$ $\acute{\alpha}\tilde{\upsilon}\tau\alpha\iota$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\alpha$	Dat.	$\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\iota\varsigma$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\alpha\iota\varsigma$ $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\iota\varsigma$
Gen.	$\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\nu$	Acc.	$\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\upsilon\varsigma$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\alpha\varsigma$ $\tau\acute{\alpha}\tilde{\upsilon}\tau\alpha$

NOTE 1. I can hardly refrain from the conviction, that the apparent anomalies of declension in this word, are occasioned by the union of the *article* with the pronoun  $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$ . Yet the lexicons and grammars do not seem to place it in this light.

(3) The other demonstrative,  $\epsilon\kappa\epsilon\tilde{\iota}\nu\acute{o}\varsigma$  -  $\eta$  -  $\acute{o}$ , *that one, he, it*, etc., is regularly declined as an adjective; excepting that the *neuter* of the Nom. and Acc. has the ending  $-\acute{o}$  (not  $-\acute{o}\nu$ ).

§ 42. *Definite Pronouns.*

(1) These are  $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$ , with  $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma = \acute{o}$   $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$ .

$\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$  is declined regularly as adjectives in  $\acute{o}\varsigma$  -  $\eta$  -  $\acute{o}\nu$ , excepting that the neuter of the Nom. and Acc. sing. ends in  $-\acute{o}$ . The Gen., etc., of  $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$  is written  $\tau\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\upsilon$ ,  $\tau\acute{\alpha}\tilde{\upsilon}\tau\acute{\eta}$ ,  $\tau\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\nu$ , etc., (not as  $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\upsilon$ ,  $\tau\acute{o}\tilde{\upsilon}\tau\acute{\eta}$ ,  $\tau\acute{o}\tilde{\upsilon}\tau\acute{o}\nu$ , from  $\acute{o}\tilde{\upsilon}\tau\acute{o}\varsigma$ ), the *coronis* being designed to shew that there is here a crasis of vowels. The neuter of  $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$  may be  $\tau\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\nu$  as well as  $\tau\acute{\alpha}\tilde{\upsilon}\tau\acute{o}$ .

NOTE 1.  $\acute{\alpha}\tilde{\upsilon}\tau\acute{o}\varsigma$ , as a *definitive*, in the Nom. signifies *self*; and with the article, *the same* or *the self-same*; but the *oblique* cases of this pronoun often, or even *usually*, signify *him, her, it*, etc.

§ 43. *Indefinite and Interrogative Pronouns.*

These are  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$  and  $\delta\epsilon\tilde{\iota}\nu\alpha$ , *some one, something, a certain one*, etc. The former is thus declined:

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
Nom.	τίς τί	τινέ	τινές τινά (ἄττα)
Gen.	τινός (του)	τινοῖν	τινων
Dat.	τινί (τῷ)		τισί
Acc.	τινά		τινάς τινά (ἄττα)

NOTE 1. All these are *enclitics*; and, excepting in the Nom. sing., the accentuation (always on the *ultimate*) differs every where from that of *τίς τί interrogative*, which always has the *acute*, and this always placed on the *ground-syllable*, e. g. *τίνος, τίνι*, etc. *ἄττα* is Attic, for *ἄ τινά*; and is not enclitic.

NOTE 2. The forms *του, τῷ*, are often employed instead of Gen. *τινος*, Dat. *τινι*, the usual enclitics.

(2) *Δεῖνα* is used but once in the N. Testament. It is declined thus; *δεῖνα, δεῖνος, δεῖνι*, etc., regularly (the Nom. excepted) as Dec. III. Sometimes it is used as indeclinable.

(3) THE INTERROGATIVE PRONOUNS are *τίς, τί, who? what?* always with the *acute*, and retaining the accent throughout on the first syllable, as they are *never* enclitic. The Gen. and Dat. apocopate forms are *τοῦ, τῷ*, which can be distinguished from the article only by the sense.

#### § 44. Reflexive Pronouns.

(1) These are *ἐμαυτοῦ -ῆς*, etc., *myself*; *σεαυτοῦ -ῆς*, etc., *thyself*; *ἐαυτοῦ -ῆς -οῦ*, etc., *himself*.

The last has also a neut. Acc., *ἐαυτό itself*; and is also declined in the plural. The others are found only in the Gen. Dat. and Acc. singular, and of course in only the masc. and fem. gender. Instead of this compound form (made out of *ἐμέ αὐτός, σε αὐτός*, etc.), the plur. of the 1st and 2nd persons is written by separating the words; e. g. *ἡμῶν αὐτῶν, ὑμῶν αὐτῶν*, etc.

#### § 45. Reciprocal Pronoun.

(1) This of course belongs not to the singular, as more than one must necessarily be included. It is regularly declined; but has no Nom. or Vocative.

	<i>Dual.</i>	<i>Plural.</i>
G. D.	ἀλλήλοιν -αιν -οιν	Gen. ἀλλήλων
		Dat. ἀλλήλοισ -αις -οις
A.	ἀλλήλω -α -ω	Acc. ἀλλήλους -ας -α



## VERBS.

§ 49. *Modes.*

(1) The Modes are Indic., Subj., Opt., Imp., and Infinitive.

(2) The Ind. mode is employed whenever any thing is absolutely or unconditionally asserted, either as a matter of fact or of opinion.

NOTE 1. The *possibility* of a thing may be asserted, as well as its actual existence ; as *εἰ βρόντησε, καὶ ἤστραψε*, *if it has thundered, it has also lightened*. In such cases, particles that are in themselves apparently conditional, may be joined with the Ind. mode, whenever the speaker does not mean to convey the impression of doubt or uncertainty in his own mind, or when he merely states an impression upon his mind, i. e. matter of mere opinion ; for when he means to convey any idea that is uncertain, he chooses either the Subj. or Opt. mode.

(3) The Subj. and Opt. modes express that which is conditional or possible under certain circumstances, i. e. either in itself, as objectively considered, or as viewed by the speaker or writer, i. e. as subjectively considered. Conditional *objective* possibility is usually marked by the Subjunctive ; conditional *subjective* possibility, i. e. what is supposed to be probable or possible, is marked by the Optative.

NOTE 1. These limitations of the Subj. and Opt. modes, although considered as plain and established by Rost, Winer, and other recent grammarians, are, nevertheless, of a somewhat indefinite nature. Nothing can be more certain, than that a practical attempt to carry through all cases on the ground above stated, must end in subtleties that are more or less imaginary. It is confessed, indeed, by the grammarians who insist on these nice distinctions, that Homer and the epic writers make little or no definite distinction between the Opt. and Subjunctive, employing each of them, oftentimes, where we might expect the others. The Attic historians and tragedians, however, are more nice and subtle in their distinctions. But then, in the later Greek again these gradually disappear ; the Opt. itself becomes in fact less and less frequent, until finally, in *modern Greek* or *Romaic*, it entirely disappears.

NOTE 2. Whether the Opt. or Subj. mode should be employed, in a multitude of cases, depends not only and merely on the nature of the proposition in itself considered, but also on the tense and mode that precede, and on the relatives and particles that accompany, the respective

modes in question. Thus the Pres. and Fut. Indic. followed by a conditional proposition, require the Subj. mode after them, when the conditional particles are employed, (those compounded with *άν* excepted); while the *secondary* tenses of the Indic. require the Opt. with the same particles; e. g. *πάρεμι ἵνα ἴδω*, but with a secondary tense, *πάρεην ἵνα ἴδοιμι*. In a word, it will be found, very generally, that the Opt. corresponds with our *might, should, would, could*, (employed as auxiliaries) when joined with the principal verb. So in the case above: "I was present *ἵνα ἴδοιμι*, in order that I MIGHT see;" but in the Subj., *I am present that I MAY see*. The Subj. mode, therefore, is employed specially to express the conditional *present or future*; the Optative expresses more naturally the conditional *past*, i. e. past as to the *form of expression*, not as to the sense absolutely considered. The student who should imagine that the so-called *Opt.* is employed only or principally to express desire or wishes, would make a very important mistake in regard to the nature of this mode. But it would be out of place here to pursue this discussion. The subject will be resumed in the Syntax.

### § 50. Tense.

(1) Time is naturally divided into *past, present, and future*; and were nothing but the simple and absolute declaration of these needed, no more than three tenses would seem to be necessary. But in the expression of each of these, the designation of a *relative-precedence or subsequence* very often becomes necessary. Hence the multiplication of tenses, for the sake of marking these relations; which, although not *perfectly* marked in any language, are unusually so in the Greek.

(2) The PRESENT tense expresses an action now doing and not yet completed; as *γράφω*. Qualities, also, of a permanent nature, and general truths, i. e. such as at all times are the same, are usually expressed by the Present.

E. g. *ἀγαθός ἐστιν ὁ θεός. Πολλῶν κακῶν αἰτιός ἐστιν ὁ πόλεμος.*

(3) The PERFECT expresses an action as completed, in reference to the present time.

E. g. *γέγραφα* does not mean merely, *I have written* some time or other; but that I have finished writing, before the time in which I utter the expression.

NOTE 1. But the Perfect is also employed, very often, to designate that which continues or abides, either in respect to quality or action, (especially the 2nd Perf.); and therefore it may, like the Present, announce



general propositions; and also announce such actions as, being once completed, are still permanent in their effects, or are still often and habitually repeated; e. g. *καλῶς τε θύνη καὶ ναὶ τὸν εὐγενῆ χρῆ*, it becomes a nobleman to die honorably; *κέκλημαι*, I am called, i. e. I have been and continue to be called; *κέκτημαι*, I am possessed of, i. e. I have been and continue to be possessed of, etc. In this way, the Perf. and Pres. very often meet on common ground, in what may be called their *secondary uses*. General truths and occurrences, a state or quality that has been and still is, may with equal truth be expressed by the Perf. or Present. Hence too the Perf., specially the 2nd Perfect, often has an *intransitive* sense.

NOTE 2. That the Perf. of several verbs, viz. *οἶδα*, *ἔσθηκα*, *κέκραγα*, *κέκτημαι*, etc., is ordinarily used for the Present, is an established and well known idiom of the Greek language.

(4) The IMPERFECT represents an action as present in past time, i. e. that it continued while or when something else took place. *Continued* action in past time, then, and not *completed*, is the distinguishing characteristic of this tense; and so it is frequently employed to designate continued, or habitual and often repeated, action.

E. g. *ὅτε ἔγραφον, παραγέγονέ τις*, while I was writing, a certain person came up; *ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν*, I was often hindered from coming, Rom. 15: 22; *χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς*, without a parable he [Jesus] was not accustomed to speak to them, Matt. 13: 24.

NOTE 1. From the poverty of forms in some cases, the Imperf. is used as the Aorist, e. g. in *ἦν*, *ἔφη*, *ἔκλυε*, etc.; and *vice versa*, from the like cause, the Aor. for the Imperfect, as *ἔστη*, *ἦλθε*, etc.

(5) The PLUPERFECT denotes an action which was already completed when another began, or while another was carried on; as *ὅτε ἐγγράφειν, παραγέγονέ τις*, when I had written, one came up.

NOTE 1. This, like the Imperf., relates to the *past* time. The difference between them is, that the Imperf. denotes action *unfinished* when something else occurred, while the Pluperf. denotes action *completed* when something else occurred. But the Aorist, likewise, is not unfrequently employed in the same sense with the Pluperfect; and in the poets, the former in a majority of cases occupies the place of the latter. So little are the metes and bounds of *theory* regarded practically, by even the best of Greek writers. Indeed, the Pluperf. seems to be a variety in the forms of the verb, rather from *choice* than from necessity; and so to admit of many departures from strictness of rule as to its usage.

(6) The AORIST (1st and 2nd) is employed as the name imports, to designate past time *indefinitely*, i. e. without any special

reference to any other transaction or time; and is therefore the most common historic or narrative tense.

E. g. οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας.

NOTE 1. In narration, the Perf. is often exchanged with the Aorist. This is said to indicate *completed* action, in such cases; while the Aor. is represented as marking only *momentary* past occurrences. In many cases this can be made out; in many others it seems to be merely imaginary. The fact that the Aor. not unfrequently is employed, like the Pres. and Perf., in *general propositions*, and to designate what happened *often* and *customarily*, is sufficient to shew, that its *momentary* signification is owing rather to the nature of the case than of the tense; e. g. ὁ Σωκράτης ἐδίδαξε . . . ἀμισθί, *Socrates taught*, i. e. was accustomed to teach, *without any reward*; οἱ Πέρσαι ἐπολέμισαν προθύμως, *the Persians made war*, i. e. often or usually made war, *promptly*; and so oftentimes. Is not the exchange of the Perf. with the Aorist, and of the latter with the Present, (for this often happens), rather to be attributed to the love of variety in manner, than to the tenuous distinctions which grammarians, of late, are prone to seek for, and to insist on, in the tenses?

(7) The FUTURE (1st and 2nd) designates an action to take place at any future period indefinitely; as γράψω, *I shall or will write*. Exactly when I shall do this, is not marked by the verb.

NOTE 1. When the Greeks wished to make a *definite* future, they added other words to indicate it. The auxiliary verb μέλλω with the Inf. mode following it, is a very common method of designating the purpose of *immediate* action; as μέλλω γράφειν, *scripturus sum*, i. e. I shall immediately commence writing.

NOTE 2. In the *active* voice there is but *one* Future. In the *passive* and *middle* voices, however, two actual futures (first and second) are possible; and sometimes they are in fact employed, although it is seldom that both are equally common. *There is no difference in the sense of them*, so far as *time* is marked by them. But there is still an additional Fut., in the *passive*, yet to be considered.

(8) The PAULO-POST FUTURE seems to be to future time, what the Pluperf. and the Perfect are to past time. It commonly marks an action which is yet future, but which will be past (*Futurum exactum*) before something else will occur.

E. g. "If such a guardian shall be appointed over the commonwealth, τέλειος κεκοσμήσεται, *it will have been perfectly set in order*."

NOTE 1. Its similarity to the Perfect to which it is allied, (for in respect to *form* it appears to be derived from it), consists in its often designating *continued* or *lasting* action or state; e. g. ἀεὶ τῆς σῆς φιλίας μεμνήσομαι, *I shall always be mindful of your friendship*.

Note 2. Verbs that have such Perfects as are often or usually employed in the sense of the *Present*, employ the 3d Future as the common Future; e. g. *λείπεται, κηρύσσομαι*, are often so employed. And besides all this, the Attics in many verbs employ Fut. 3d in the same way as they would employ the ordinary Fut. passive, and in alternation with it. In some verbs it seems to be the *emphatic* Future; and hence it is employed when the speedy performance of a thing is indicated; as *φράζε, καὶ πεπράζεται*, *speak the word, and it shall be done forthwith*, literally, *it shall have been done*, which of course indicates strongly the meaning given.

### § 51. Tenses in the derived Modes.

(1) The rules above given in respect to tense apply principally to the *Ind. mode*, and are chiefly designed for this. It is true, however, that in the *Perf.* and *Future* the usual regard is paid to tense in the other modes. But,

(2) In the derived modes (*Subj., Opt., Imp., Inf.*), the *Present* and *Aorists* do not of themselves mark any time, but depend on the *Ind.* with which they are connected, and on the context, to mark it.

NOTE 1. Recent grammarians however aver, that the *Present* is commonly employed to mark *continued*, and the *Aorists* *momentary*, action; e. g. *χαλεπὸν τὸ ποιεῖν, τὸ δὲ κελεῦσαι ῥᾴδιον*, *it is hard to do, but easy to command*, where *ποιεῖν* (*Inf. Pres.*) denotes continued action, but *κελεῦσαι* *momentary*. And so in many cases. But does this depend on the nature of the *tense*, or on the nature of the *case*? Buttman confesses that it depends, for the most part, not on facts themselves, but merely on the views of the speaker or writer, and that therefore, in innumerable instances, it is a matter of indifference whether the *Pres.* or the *Aorist* is employed. Of course, if this statement be correct, the distinction in question cannot be worth much.

(3) *The Participle of the Aorist* is to be excepted from the remark in No. 2; inasmuch as *this always has a Praeterite sense*, and in many cases altogether coincides with the *Part.* of the *Perfect*.

NOTE 1. Here again Rost distinguishes between the *momentary* signification of the *Aor. Part.* and the *continuance* implied by the *Perf. Participle*. As in case of the tenses of the verb above, this may sometimes be true; but the fact that the *Aor. Part.* is often employed in the room of the *Perfect* one, shows that the distinction cannot be a very marked one.

(4) The *Imper. Perfect* is seldom employed, except in those cases where the *Perf. Indic.* is used as a *Present*; when, of course,

it is also employed as a Present. The 3d pers. pass. of the Imperf. Perfect has an energetic or intensive power; e. g. *πεπειράσθω*, *let it be tried*, i. e. try it then.

**GENERAL REMARKS.** It is confessed, by the best grammarians, that the rules respecting the tenses are not always observed, even by the most accurate writers; particularly when they employ (as they often do) the Aorists for the Perfect, and specially for the Imperfect. Besides; in a narration of the past, the Present is often employed instead of the Aorist or historic tense. In a word, whatever niceties of thought or expression may have guided the writer, on many occasions, in the choice of his tense, (and mere euphony often did guide him), the context and scope are the best rules for understanding and translating the sense.

### § 52. *Division and distinction of the tenses.*

(1) The tenses are divided into *primary* and *secondary* or *historic*. The primary tenses are the PRESENT, FUTURE, and PERFECT; the secondary are the IMPERFECT, PLUPERFECT, and AORISTS.

**NOTE 1.** To *conjugate* a verb, is to recount its primary tenses in the first person. These are called *primary*, because they are the ground-forms of all others. The *secondary* tenses are all derived, and all are often called by one general name, i. e. *Præterites*. Moreover, as they are often, and for the most part, employed in narration, they are also named *historic* tenses.

(2) The distinctions which serve to mark the different tenses (and also voices), are variations of the endings, or of the beginning and ending, and sometimes of the interior of the word itself, (as in the case of the Imperf. and 2nd Aorist); by means of which any one tense is definitely known. The distinctions of the beginning and ending are as follows:

	<i>Active.</i>	<i>Passive.</i>	<i>Middle.</i>
Pres.	—ω	—ομαι	like
Impf.	ἔ—ον	ἔ—ομην	
Perf. 1.	—ε—α or κα	—ε—μαι	the
Pluperf. 1.	ἔ—ε—ειν or κειν	ἔ—ε—μην	Passive
Perf. 2.	—ε—α		
Pluperf. 2.	ἔ—ε—ειν		
Fut. 1.	—σω	—θήσομαι	—σομαι
Aor. 1.	ἔ—σα	ἔ—θην	ἔ—σάμην
Fut. 2.	—ῶ	—ήσομαι	—ούμαι
Aor. 2.	ἔ—ον	ἔ—ην	ἔ—όμην
Fut. 3.	wanting.	—ε—σομαι	wanting



NOTE 1. Cases like ε-ε mark a double augment, i. e. one in the first, and another in the second, syllable of a word. The designation -ε in other cases, denotes that some consonant (pro re natâ) is to supply the place of the hyphen, so as to make *reduplication*.

NOTE 2. It will be seen, that all the *secondary* tenses have an *augment* (not a *reduplication*); and that *these only* have it. It will also be seen, that the primary tenses are distinguished by the *endings* only; excepting the Perfect, and its derivate the 3d Fut., which have also a *reduplication*, and retain it through all the modes. Besides these distinctions, there are others; viz., that the 3d pers. dual of the Indic. in the primary tenses, is always of the same form as the 2nd person (-ον -ον), but in the secondary tenses it is different (-ον -ην); and moreover, the primary tenses in the 3d pers. plural all end in -σι; while the secondary ones all end in -ν.

### § 53. Augment.

(1) This word is employed by grammarians in a *technical* sense, and does not mean every and any accession to the original root of a verb, but an accession at the *beginning* of it, as a characteristic of certain tenses, etc.

NOTE 1. In the use which I here make of the word, I distinguish it from *reduplication* (§ 54), which is also an addition to the beginning of a word; for I employ it always as meaning either the prosthetic ε, or its equivalent in the prolonged time of a vowel, in case the verb begins with a vowel that may be prolonged.

(2) When a verb begins with a consonant, the augment ε makes a syllable by itself, and is therefore called in this case, *the syllabic augment*; but when the verb begins with a vowel, this ε in some way or other is made to coalesce with that vowel, and to prolong its sound; and then (from the effect which it produces) it is called *the temporal augment*. Both of these species of augment are limited to the *Ind. mode only*.

(3) SYLLABIC AUGMENT. All verbs beginning with a *consonant*, take this in all the *secondary* tenses.

E. g. τύπτω, ἔ-τυπτον γράφω, ἔ-γραφα, etc.

NOTE 1. But frequently the verbs μέλλω, βούλομαι, δύναμαι, (specialy in the Attic), take η instead of ε for the syllabic augment; e. g. ημέλησα, ἠβουλήθην, ἠδυνάμην, etc. This usage is occasionally found in the N. Testament.

(4) TEMPORAL AUGMENT. When verbs begin with a vowel or



diphthong, the prosthetic  $\epsilon$  is made to coalesce with them, so far as the laws of coalescence and contraction permit; viz., (a) The temporal augment causes a change in the first syllable of all verbs beginning with  $\alpha$ ,  $\epsilon$ ,  $\omicron$ ,  $\alpha\iota$ ,  $\omicron\iota$ , and short  $\iota$ ,  $\upsilon$ . E. g.

$\alpha$ goes into $\eta$ , as $\acute{\alpha}\gamma\omega$ , $\acute{\eta}\gamma\omicron\nu$	$\omicron\iota$ — $\omega$ , as $\omicron\iota\kappa\iota\acute{\iota}\zeta\omega$ , $\omega\kappa\tau\iota\zeta\omicron\nu$
$\alpha\iota$ — $\eta$ , as $\alpha\iota\rho\acute{\epsilon}\omega$ , $\acute{\eta}\rho\epsilon\omicron\nu$	$\acute{\iota}$ — $\bar{\iota}$ , as $\acute{\iota}\kappa\epsilon\tau\epsilon\upsilon\omega$ , $\bar{\iota}\kappa\epsilon\tau\epsilon\upsilon\omicron\nu$
$\epsilon$ — $\eta$ , as $\epsilon\lambda\pi\acute{\iota}\zeta\omega$ , $\acute{\eta}\lambda\pi\iota\zeta\omicron\nu$	$\upsilon$ — $\bar{\upsilon}$ as $\upsilon\beta\rho\acute{\iota}\zeta\omega$ , $\bar{\upsilon}\beta\rho\iota\zeta\omicron\nu$
$\omicron$ — $\omega$ , as $\omicron\mu\acute{\iota}\lambda\acute{\epsilon}\omega$ , $\omega\mu\acute{\iota}\lambda\epsilon\omicron\nu$	

NOTE 1. A number of verbs, e. g.  $\acute{\epsilon}\chi\omega$ ,  $\acute{\epsilon}\acute{\alpha}\omega$ ,  $\acute{\epsilon}\lambda\kappa\omega$ ,  $\acute{\epsilon}\rho\pi\omega$ ,  $\acute{\epsilon}\theta\acute{\iota}\zeta\omega$ ,  $\acute{\epsilon}\rho\omicron\mu\alpha\iota$ ,  $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ , and a few others (noted in the lexicons), take  $\epsilon\iota$  (instead of the usual  $\eta$ ) for their augmented syllable; as Imperf.  $\epsilon\acute{\iota}\chi\omicron\nu$  from  $\acute{\epsilon}\chi\omega$ ; Perf.  $\epsilon\acute{\iota}\rho\gamma\alpha\sigma\mu\alpha\iota$  from  $\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$ , etc.; thus following the usual contraction of  $\epsilon\epsilon$  into  $\epsilon\iota$ .

NOTE 2. For the most part, verbs beginning with  $\alpha$  or  $\omicron\iota$  followed by a vowel, reject the temporal augment; as  $\acute{\alpha}\acute{\iota}\omega$ ,  $\acute{\alpha}\acute{\iota}\omicron\nu$ ,  $\omicron\iota\alpha\kappa\acute{\iota}\zeta\omega$ ,  $\omicron\iota\acute{\alpha}\kappa\iota\zeta\omicron\nu$ . A few receive the augment, as  $\acute{\alpha}\epsilon\acute{\iota}\delta\omega$ ,  $\acute{\eta}\epsilon\acute{\iota}\delta\omicron\nu$ .

NOTE 3. In the case of verbs with  $\acute{\iota}$  and  $\upsilon$  for their first syllable, the  $\epsilon$  prosthetic assimilates and coalesces, so as to prolong the quantity.

(b) Verbs beginning with diphthongs  $\alpha\upsilon$  and  $\epsilon\upsilon$ , change them to  $\eta\upsilon$  when they are augmented; but often they admit no augment.

E. g.  $\alpha\upsilon\acute{\xi}\acute{\alpha}\nu\omega$ ,  $\eta\upsilon\acute{\xi}\acute{\alpha}\nu\omicron\nu$ ,  $\epsilon\upsilon\chi\omicron\mu\alpha\iota$ ,  $\eta\upsilon\chi\acute{o}\mu\eta\nu$ , but also  $\epsilon\upsilon\chi\acute{o}\mu\eta\nu$ . In the N. Test. this usage is variable.

(c) Verbs beginning with  $\eta$ ,  $\omega$ ,  $\epsilon\iota$ ,  $\omicron\iota$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ , generally admit no augment, because the first syllable is already prolonged.

NOTE 4. Some few verbs beginning with vowels, admit the *syllabic* augment; e. g.  $\acute{\omega}\theta\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\acute{\omega}\theta\omicron\nu\nu$ ; and so the irregular Perfects  $\acute{\epsilon}\omicron\iota\kappa\alpha$ ,  $\acute{\epsilon}\omicron\lambda\pi\alpha$ ,  $\acute{\epsilon}\omicron\rho\gamma\alpha$ . The verbs  $\acute{\omicron}\rho\acute{\alpha}\omega$  and  $\acute{\alpha}\rho\omicron\acute{\iota}\gamma\omega$  take both the syllabic and temporal augment in some of their tenses: e. g. Imperf.  $\acute{\epsilon}\acute{\omega}\rho\omega\nu$ ,  $\acute{\alpha}\nu\acute{\epsilon}\rho\omicron\gamma\omicron\nu$ , Aor. 1.  $\acute{\alpha}\nu\acute{\epsilon}\rho\omega\acute{\xi}\alpha$ ,  $\acute{\alpha}\nu\acute{\epsilon}\rho\omega\chi\alpha$ ,  $\acute{\epsilon}\acute{\omega}\rho\alpha\kappa\alpha$ , etc. Some of the derivatives of  $\acute{\alpha}\rho\omicron\acute{\iota}\gamma\omega$  have, in the N. Test., in some cases, even a *triple* augment; e. g.  $\acute{\eta}\nu\acute{\epsilon}\omega\chi\theta\eta$ ,  $\acute{\eta}\nu\acute{\epsilon}\omega\acute{\xi}\epsilon\nu$ . A syllabic augment is found in  $\kappa\alpha\tau\epsilon\acute{\alpha}\gamma\omega\sigma\iota$ , John 19: 31, 3 plur. 2 Aor. pass. of  $\kappa\alpha\tau\acute{\alpha}\gamma\nu\nu\mu\iota$ ; and a double one in  $\acute{\alpha}\pi\epsilon\kappa\alpha\tau\epsilon\sigma\tau\acute{\alpha}\theta\eta$ , Matt. 12: 13; in  $\acute{\eta}\nu\epsilon\acute{\iota}\chi\epsilon\sigma\theta\epsilon$ , 2 Cor. 11: 1; and in some other cases.

(5) The *syllabic augment* is often omitted in the Pluperfect, not only in poetry and in the Ionic, but also in common Greek; and in the N. Test. this is the prevailing usage.

In the Imperf. and Aorists, however, it is seldom if ever omitted, except in poetry. But  $\chi\omicron\theta\eta\nu$  is, in prose, often used for  $\acute{\epsilon}\chi\theta\eta\nu$ .

GENERAL REMARK. In all cases of augment, it is easy to see that there is but one simple principle, viz., the addition of  $\epsilon$ ; and all the changes

made by augment have reference merely to the various modes of adding this *prosthetic* ε; which either makes a syllable by itself, or is contracted with the succeeding vowel, or else assimilates and coalesces, as the case may require.

### § 54. Reduplication.

(1) When verbs begin with a *single* consonant, or with a mute followed by a liquid, the Perfect and its derivatives (Pluperf. and Paulo-post Future), receive a REDUPLICATION at the beginning, which consists of the vowel ε with the first consonant of the original verb prefixed.

E. g. τύπτω, τέ-τυφα, ἐ-τε-τύφειν, τε-τύψομαι γράφω, γέ-γραφα.

(2) EXCEPTIONS. (a) Verbs beginning with a double consonant or two consonants which are not a mute and a liquid, can take only the syllabic augment.

E. g. σπείρω, ἔσπαρκα ξενόω, ἐξένοχα ψάλλω, ἔψαλκα ζηλώω, ἐζήλωκα.

NOTE 1. But μνάω makes μέμνημαι, and κτάομαι makes κέκτημαι, contrary to this rule.

NOTE 2. Verbs beginning with γν (although with a mute and a liquid) conform to the rule in No. 2; e. g. Perf. ἐγνώρισμαι; and those with γλ usually (not always) conform to it.

(b) Verbs beginning with ρ admit no reduplication, but receive the syllabic ε and double the ρ.

E. g. ῥάπτω, ῥῥάφα. In like manner they double it, in all the augmented secondary tenses; as Imperf. ῥῥάπτον, etc.

(c) Some verbs beginning with λ, take ει instead of reduplication.

E. g. λαμβάνω, εἴληφα λαγχάνω, εἴληχα λέγω (I gather), εἴλεγμα and ῥέω, εἰ-ρηκα is analogous. Even Aor. I retains the ει in John 8:4, κατε-λήφθη; and so in old Ionic.

REMARK. It should be noted by the reader, that the Pluperfect has in reality a double accession, viz., the *syllabic augment*, and also the *reduplication*, when verbs begin with a consonant.

### § 55. Attic reduplication.

(1) This is so called, not because it is used nowhere but in the Attic dialect, for it is even most common in the old epic dialect;

but because the Attics frequently employed it, and for the sake of distinction. It consists in repeating the two first letters of a Verb beginning with a vowel, (α, ε, or ο,), before some of the derived tenses, specially the Perfect.

E. g. ἀγείρω, ἀγ-ήγερα· ἐμέω, ἐμ-ήμεκα· ὀρύττω, ὀρ-ώρυχα· ὄζω (= ὄσ-δω), ὄδ-ωδα.

NOTE 1. The student will observe here, that the Attic reduplication is *prefixed* to the temporal augment of the verb in the Perfect, and that this temporal augment remains as usual. But still some change in the verb itself is often introduced on account of the Attic reduplication; inasmuch as the second syllable AFTER this reduplication is generally (but not always) made short; e. g. ἀλείφω, ἀλ-ήλιφα· ἀκούω, ἀκ-ήκοα· ἐλεύθω, ἐλ-ήλυθα, etc. On the other hand, ἐρείδω, ἐρ-ήρεια, etc.

(2) In the epic, the 2 Aor. frequently has the Attic reduplication; in which case the temporal augment is *prefixed* to the reduplication.

E. g. ἄρω, Aor. 2 ἤραρον· ἄγω, ἤγαγον; which last is introduced even into common prose. The reduplication here (as elsewhere) extends through ALL the modes.

### § 56. Augment in compound verbs.

(1) GENERAL RULE. When a verb is compounded with a separable preposition, the augment comes between this and the verb; but when it is compounded with other words, the augment is usually (not always) prefixed.

E. g. προσφέρω, προσέφερον. The final vowel of prepositions is dropped in such cases; e. g. ἀποπέμπω, ἀπέπεμπον: excepting in περί and πρό, as περιβιάλλω, περιέβαλλον· προπέμπω, προέπεμπον, (usually with crasis in the case of πρό, as προῦπεμπον). As to denominative verbs, i. e. those derived from nouns, even when these nouns themselves are compounded, the augment often precedes, as ἀντιδικέω (from ἀντίδικος), ἡντιδίκουν; but in other cases it does not precede, as ἐγκωμιάζω (from ἐγκώμιον), Imperf. ἐνεκωμιάζον. This different practice sometimes appears in the same verb, as ἐγγίω, ἡγγίγησα and ἐνεγίγησα, etc.; and even when the verb is compounded with a preposition, in a few cases this variable usage is practised, e. g. καθένδω, ἐκάθευδον and κατηῦδον.

NOTE 1. Several verbs with prepositions take a double augment; e. g. ἀνέχομαι, ἡνεχόμην· ἐνοχλέω, ἡνώχλων. So also διακονέω (as if it were a compound), ἐδιηκόνουν, δεδιηκόνηκα.

(2) Verbs compounded with εὔ and δυσ- take the temporal aug-

ment *after* these, if a vowel follows which is capable of it; otherwise, (i. e. if an immutable vowel or a consonant follows), then the augment stands at the beginning of the word.

E. g. ἐνεργέτω, ἐνεργέτησα· δυσαρεστέω, δυσαρέστουν; on the other hand, ἐντυχέω, ἡντύχησα· δυστυχέω, ἐδυστύχησα· δυσώπew, ἐδυσώπουν.

### § 57. *Preservation and omission of augment, etc.*

(1) All that is *augment*, belongs only to the Ind. mode; all that is *reduplication* (Attic as well as common), remains unchanged through all the modes.

(2) The *syllabic* augment is often, (in the N. Test. usually), omitted before the Pluperfect; and in poetry, the Imperfect and Aorist also omit it not unfrequently.

(3) The *temporal* augment is also often omitted in poetry, and in the prose of the Ionians; and this, even in the Perfect, as οὔκημαι.

### § 58. *Limitation of the use of the tenses.*

(1) The Imperfect and Pluperfect exist only in the Ind. mode.

(2) No Future is ever used in the Subj. and Imper. modes, in good classic Greek.

But in the N. Test. we have καυθήσωμαι, 1 Cor. 13 : 3, κερδηθήσονται 1 Pet. 3 : 1, ἀρκεσθήσώμεθα 1 Tim. 6 : 8, all Fut. 1st pass. of the Subjunc. form.

(3) The Perfect is *seldom* used in the Subj., Opt., and Imp. active; indeed it is almost never used in these cases, except where the Perf. (1st or 2nd) has the sense of the Present; see § 50. 3 Note 1, 2.

(4) Two Futures of the same verb are never used in the Active or Middle voice. Barytone verbs whose *character* is not a liquid, have only Fut. 1; those whose character is a liquid, have only what is called Fut. 2.

(5) The Paulo-post or 3d Future is used only in the Passive. Even here it is formed in only a few cases. Verbs with a *liquid* for their *character*, and nearly all which take merely a temporal augment, entirely exclude it.

(6) The 2 Aorist (active and middle), and 2 Perfect, both of which can be formed only from the original and simple root of a verb, are not in actual use, and indeed are not formed at all, in far the greater number of Greek verbs.

Aor. 1 and Perf. 1 are the tenses most employed, when the sense of the Aor. and of the Perf. is required. When Perf. 2 is used, the predominant sense is *intransitive*. In *epic* poetry, however, the forms of Perf. 2 are predominant, and Perf. 1 is rarely employed, except in *Verba Pura*, where Perf. 2 could not usually be formed.

Nearly all verbs with  $-\omega$  pure in the ground-form, (i. e. whose final  $-\omega$  in the 1st pers. of the Present is preceded by a vowel), exclude both the Aor. 2 and Perf. 2, (and of course Pluperfect 2.)

All verbs of *three or more syllables*, which are *derived* ones and end in  $-\acute{\alpha}\omega$   $-\acute{\epsilon}\omega$   $-\acute{\omicron}\omega$   $-\acute{\epsilon}\iota\omega$   $-\acute{\iota}\nu\omega$   $-\acute{\alpha}\iota\omega$   $-\acute{\alpha}\zeta\omega$   $-\acute{\iota}\zeta\omega$ ; also such as are formed from nouns by  $-\sigma\sigma\omega$   $-\tau\tau\omega$   $-\lambda\lambda\omega$ ; utterly exclude these tenses, (and usually exclude Aor. 2 passive also); for they can be formed only from *primitive* roots, and therefore can never belong to merely *derivate* verbs. And further; they are more usually (but not always) formed from such primitives as have an *augmented* form of the Pres. and Imperfect; (see § 65. 11.)

(7) The Aor. 2 *passive* is scarcely ever employed, when there is in use an Aor. 2 *active* of the same verb.

NOTE 1. *Verba pura*, and those with  $\tau$ ,  $\delta$ ,  $\vartheta$  for their character, form no Aor. 2 passive, four or five verbs only excepted; see § 66. 8. Note 2. See also Note 1.

REMARK. Of course the number of verbs that have an actual Aor. 2 (active and middle), and Perf. 2 with Pluperf. 2, is in reality small in the Greek language. Seldom, indeed, are both Aorists used at the same time; and when they are, one of them is the predominant one, and the second is either peculiar to a dialect or to some author.

(8) Scarcely any verb in the Greek language has all its possible forms in use; and many admit but very few forms into actual usage. How many tenses, etc., are employed in any particular case, must be found by reading Greek authors, or by consulting lexicons.

### § 59. Inflection in the derived Modes.

(1) The Subj. of all tenses follows the mode of inflexion in the *primary* tenses of the Indicative, in its distinctive terminations.

E. g. the 3d pers. dual ends here in  $-\sigma\iota$  (not  $-\eta\tau$ ), and the 3d pers. plural ends in  $-\sigma\iota$ , Pass.  $-\tau\alpha\iota$ , as in the Indicative.



(2) The Optative of all tenses follows the modes of inflection in the *secondary* tenses of the Indicative, in its distinctive terminations.

E. g. the 3d pers. dual is *-ῃν*; and the 3d pers. sing. and plural ends in *-το*. From this resemblance to the Opt., are to be excepted Aor. 1 and 2 of the Indic. passive, which have a form *sui generis*.

(3) The Subjunctive employs only the long vowels *ω, η (η)*, before the personal endings in each tense; which distinguishes it from the Indic. flexions.

(4) The Optative employs *οι* or *ει* before the personal endings.

(5) The Imper. has only the 2d and 3d persons. The 3d pers. dual is distinguished from the second; e. g. *-ον*, 3d pers. *-ων*.

(6) All participles are declined as *adjectives*. See § 35.

NOTE 1. Contractions in verbs make occasional variations from some of these general principles.

## § 60. VOICES.

(1) These are the *active*, *passive*, and *middle*.

NOTE 1. The word *voice* means of itself, merely *sound* or *word*. But being joined with the adjectives *active*, *passive*, or *middle*, it designates the various modes in which a word is inflected, in order to give it the various meanings designated by these words.

(2) THE ACTIVE VOICE designates action which is performed by the agent or subject of the verb in relation to some object; or else a state or condition which belongs to that agent. In the first case, the verb is called *transitive*, or *active-transitive*; in the second (where state or condition merely is designated), it is called *intransitive*, because the affirmation which it contains relates merely to the agent or subject of the verb, and is not performed by him in relation to another object. The *active* voice comprizes both transitive and intransitive verbs.

(3) THE PASSIVE VOICE is a form of the verb designed to signify, that the *subject* of the verb is also the *object* of the action indicated by it.

E. g. *τύπτομαι*, *I am beaten*; in which case the action terminates on the subject of the verb, while the agent is not brought to view. On the contrary, the active voice presents the agent himself as the subject of the verb, and indicates, by some complement that follows it, the object on

which the action designated terminates. In order that the passive voice should be definitely marked, it is furnished nearly throughout with forms that are peculiar to itself, or at least, differing from those in the active voice; and when it is desired that the agent should be designated from which the action proceeds, this is done in Greek by a noun in the Gen. with *ὑπό*, *πρός*, or *παρά* before it, or by a noun in the Dative without any preposition.

(4) THE MIDDLE VOICE is distinguished from the Active by its forms, and generally by its signification; from the Passive, in part by its forms, but more particularly by its significations. In general it may be said to have a *reflexive* sense; i. e. the subject of the verb is the agent, (and so far the verb is like the Active); but this same subject is also the object, (and so far the verb resembles the Passive). On this account this voice is called the *middle* voice.

(5) In making out the *reflexive* sense of the Middle, however, the student must not suppose that in general it is *directly* reflexive.

NOTE 1. It is only in respect to a few actions, and these principally in regard to one's own person, that the Middle is usually employed in the *direct* reflexive sense; e. g. *λούομαι*, *I wash myself*. In most verbs the active voice is used with the reflexive pronoun, *ἐμαυτόν*, *ἐαυτόν*, etc., in the same manner as in English; e. g. *ἐπαινεῖν ἑαυτόν*, *to praise himself*, (not *ἐπαινεσθαι*, only *to be praised*); *ἀποκτείνειν ἑαυτόν*, *to kill himself*, (not *ἀποκτενεσθαι*, only *to be killed*).

(6) The usual sense of the middle voice, is to express action which has a *RELATION* to one's self, or of which one's self is an object, either nearer or somewhat more remote; viz. an action done for or in respect to one's self, or for one's own advantage, gratification, use, etc.

E. g. '*Besides necessary evils, men προσπορίζονται ἑτέρα, PROCURE others FOR THEMSELVES*;' *αἰτοῦμαι σε τοῦτο, I ASK this of thee FOR MYSELF*; *ἐκλαυσάμην τὰ πάθη, I BEWAILED sorrows FOR MYSELF*, i. e. my own sorrows, or sorrows which related to myself. And this use of the verb is susceptible of a multitude of nice gradations and distinctions, which can be learned only by practice. E. g. where one *participates* in the object affected by the action which the verb marks, or that object *belongs* to him, the middle voice may be employed; as *ἐλούσαντο τὰς χεῖρας, they washed their hands*, i. e. the hands belonging to them; *Κῦρος ἐπαΐσατο τὸν μηρόν, Cyrus smote his thigh*, i. e. the thigh belonging to himself.

(7) Actions done by the command, desire, or procurement of others, may be expressed by the middle voice.

E. g. '*The Greeks ποιησάμενοι, HAVING CAUSED TO BE MADE FOR THEM-*

SELVES *their images, set them up at Delphos,*' etc. So also: *Cyrus had armour . . . which his grandfather ἐπεποίητο*, HAD CAUSED TO BE MADE, etc. *Λιδάσθαι υἱόν*, TO PROCURE *one's son* TO BE TAUGHT.

(8) In many verbs of the middle voice, the relation of the action expressed to the agent is so feeble and indistinct, that it cannot well be made out, or at least cannot well be expressed in the English language. In some others, the Middle has plainly and merely an *active* sense.

E. g. *The army περαιοῦται τὸν ποταμόν*, PASSES OVER *the river*. *All the soldiers ἡγάλλοντο καὶ εὐωχοῦντο*, REJOICED AND FEASTED. Simply active appear to be *ἴδεσθαι* to see; *ἀποφαίνεσθαι* to demonstrate; *παρέχεσθαι*, to present, and so of not a few others.

REMARK 1. The learner must not suppose that all verbs have a middle voice, even where one is possible; for this is far from being the case. The only way, however, to ascertain what verbs have and what have not one, is by usage and a good lexicon.

REMARK 2. To deny the appropriate and peculiar sense of the middle voice, because it sometimes deflects from it, would be no more reasonable than to deny the sense of the passive voice, because some of its tenses are often to be rendered actively. Popular usage almost always makes variations of this sort in any language.

### § 61. *Community and interchange of tenses, between the passive and middle voices, etc.*

(1) It will be seen, at first view, by inspecting the paradigm of the verb, that the Middle has, throughout all the tenses peculiar to itself, a passive costume; i. e. the endings and flexion are alike in the Middle and Passive. There is also much interchange of meaning, as well as similarity of forms, between these voices.

(2) *The Present, Imperf., Perf., and Pluperf. passive and middle, are one and the same as to form*, the middle having here no form peculiar to itself. When any one of these tenses is used in a middle or in a passive sense, can be determined only by the tenor of the passage.

(3) The Middle has only the Futures and Aorists of a form peculiar to itself. These are generally employed in the peculiar sense of the Middle, but not always so.

NOTE 1. When a verb was pollysyllabic, the Greeks, in order to

avoid the cacophony of the long Fut. passive, often employed Fut. 1. Middle in the same sense; and sometimes (but not often) in dissyllabic and monosyllabic verbs; e. g. *ὠφελήσονται*, *they shall be profited*; *φυλάσσεται*, *he shall be guarded*; *βλαψόμεθα*, *we shall be injured*, etc.

NOTE 2. So Aor. 2 was, in a few cases, used in a *passive* sense; e. g. *σχέσθαι*, *κατέσχετο*, *ἐλλέποντο*, etc., used passively.

(4) On the other hand, the Aorists passive very often have, in many verbs, the same sense as the Middle.

E. g. *Κατεκίλην*, *I laid myself down*; *κοιμήθητι*, *put thyself to sleep*, etc. It should be understood, of course, that the regular middle form of such verbs as employ the Aorist passive in a middle sense, is wanting or is obsolete. The Passive in such cases is resorted to, as being nearest allied on the whole to the Middle; although indeed in this particular instance, the Aorists passive have in reality the *form* of the Active.

### § 62. Interchange between the Active and Middle.

(1) We have already seen (§ 60. 8), that the Middle in many cases, cannot be distinguished as to sense from the Active; or at least that our language will not permit us to make any difference in translating it.

(2) In many verbs the Fut. active is obsolete, or very rarely employed; and in such cases the 1 Fut. Middle is commonly employed; specially of such verbs as have not an appropriate Middle sense.

E. g. *Θαυμάσσομαι*, *γελάσσομαι*, *ᾔσσομαι*, etc.

### § 63. Deponent Verbs.

(1) There are a large number of verbs in Greek, which with passive or middle forms only have an *active* meaning. These are called **DEPONENT VERBS**, (inasmuch as they lay aside or dispense with the more usual forms of the verbs); and they are sometimes declined principally after the model of the Passive, and sometimes of the Middle.

E. g. *ἀφικνέομαι*, *ἀφίξομαι*, *ἀφικόμην*, Middle deponent; *δύναμαι*, *δυνήσομαι*, *ἐδυνήθη*, Passive deponent.

NOTE 1. But let it be noted, that some of the forms, particularly the Perf. pass. and Aor. 1 passive, may have a passive sense, *pro re nata*. Especially, may Aor. 1 pass. have such a sense, when there is a form in



the Aor. 1 Middle; e. g. βιάζομαι, ἐβιάσάμην I forced, ἐβιάσθην I was forced.

### § 64. Simple and augmented Roots of Verbs.

(1) A great number of verbs in the Greek language appear in the Present and Imperf, in a form augmented, i. e. fuller than that which the other tenses would lead us to suppose they originally had. But whatever may have been the fact in regard to this, it greatly aids us in the analysis and synthesis of verbs, to assume the principle in question.

E. g. all the other tenses of τύπτω, appear to be derived from the simple root τύπω. In most cases the *simple* form of the Present (where an augmented one is in use), is no longer extant as actually employed. But still in a few cases two forms are in use; e. g. λείπω and λιμπάνω, ἔδω and ἐσθίω, etc. On this ground, and principally because of its great utility to the learner of grammar, *simple* roots are always supposed to have existed, where *augmented* ones are found to be actually employed. The derivate tenses can then be formed with great ease, when the simple root is once known.

(2) There are a great variety of ways in which verbs become augmented in the Present. The more usual ones are, to double the *characteristic* letter, or to add another consonant to the simple character of the root, or to prolong the vowel which precedes it.

NOTE 1. *Characteristic letter or character* (χαρακτήρ) of a verb, is the technical name which is given to one or more consonants or vowels that immediately precede the final -ω of the 1st pers sing. Present; e. g. in λέγ-ω, τύπτ-ω, τάσσ-ω, λύ-ω, τιμώ-ω, φονεύ-ω, γ, πτ, σσ, υ, α, ευ, are *characters* of their respective verbs.

NOTE 2. A distinct enumeration of all the methods of augmenting the present can scarcely be made. The leading ones, however, are here suggested, merely to aid the student in understanding the nature of the subject before him; e. g. γάμω, augm. γαμέω· μύκω, μυκίομαι· φέρω, φορέω· νέμω, νομιάω· γηράω, γηράσκω· στερέω, στερίσκω· εὔρω, εὐρίσκω· νέμω, νημέθω· δάκω, δάκνω· αὔξω, αὐξάνω· δείκω, δείκνυμι· ἄω, νάω· γνώω, γιγνώσκω, etc.

NOTE 3. A large number of verbs have no augmented Present; viz., such as λέγ-ω, λύ-ω, etc. *Verba pura* of this sort are usually incapable of Aor. 2, Perf., and Pluperf. 2; but in other respects they are easy models by which the student is to learn the original and natural mode of forming tenses. Strictly speaking, these simple verbs only are *regular* verbs; but inasmuch as a great number of verbs have roots augmented either by additional consonants or quantity of the vowel, and this augmentation extends



only to the Present and Imperfect, while the other tenses are regularly formed from the simple root, for convenience' sake these are classed among the *regular verbs*.

NOTE 4. If the student can in any case find the form of Aor. 2 or Perf. 2. active, it will of course present to him the original and simple root; inasmuch as these tenses are derived only from such root.

(3) It follows from what has been said above, that there are many verbs whose ground-form (i. e. 1st pers. sing. of the Present) differs from their simple root; so that the latter would not be recognized merely by the appearance of the Present which is now in actual use. Such verbs as obscure their original root by an alteration of the *character* in the actual Present, may be divided principally into four classes; viz,

(a) Verbs with character  $\pi\tau$  in the ground form; where the  $\tau$  is added in order to make the *augmented* form. Here the *simple* character may be either  $\beta$ ,  $\pi$ , or  $\varphi$ .

E. g. *Κρύπτω* from *κρύβω*, *τύπτω* from *τύπω*, *ῥάπτω* from *ῥάφω*. The reason why the original root is obscure in the Present of the first and last of these examples, is, that the adjectitious  $\tau$  in each case causes a change in the preceding  $\beta$  and  $\varphi$ , i. e. it turns them into  $\pi$ ; see § 10, R. 2.

(b) Verbs with  $\sigma\sigma$  or  $\tau\tau$  in the Present, have mostly a  $\gamma$  for their simple original character; but some have  $\kappa$  or  $\chi$ ; and a very few either  $\tau$ ,  $\delta$ , or  $\vartheta$ .

Here the original and simple *character* is wholly obscured in the Present; and the student can know which of all the letters just named constitutes it, only from some of the derivate tenses which develope it. Thus *πράσσω* is the augmented form of *πράγω*, *φρίσσω* of *φρίκω*, *βήσσω* of *βήχω*; all of which must have a common character in the Future, viz.  $\kappa$  before the formative  $-\sigma\omega$  (in combination with  $\sigma$ , and by an orthographical abridgment, written  $\xi=\kappa\sigma$ ); see § 10, R. 6. The true roots therefore must be found by the 2 Aor. or 2 Perfect. As to the others, very few cases exist of the Present with  $\sigma\sigma$  or  $\tau\tau$ , having a simple character  $\tau$ ,  $\delta$ , or  $\vartheta$ ; and of these, *πλάσσω*, Fut. *πλάσω*· *πάσσω*, Fut. *πάσω*, etc. are examples. Here we know from the Future with merely  $-\sigma\omega$  (and not  $-\xi\omega$ ), that the *character* of the root could have been neither  $\kappa$ ,  $\gamma$ , or  $\chi$ , because these would make  $\kappa\sigma=\xi$ . But whether the root has a  $\tau$ , a  $\delta$ , or a  $\vartheta$ , cannot be determined merely by the Future; for before the ending of the Future ( $-\sigma\omega$ ), each of these letters would fall out; § 10, R. 6. Other tenses of course must determine; or if there are none, it cannot be determined unless some correlative nouns, etc., may lead to the knowledge of it.

(c) Verbs with character  $\xi$  ( $=\sigma\delta$ ); most of which have  $\delta$  for their character in the simple root; but some have  $\gamma$ .

E. g. φράζω from φράδω, ὄζω from ὄδω; but also κράζω from κράγω. A great proportion (but not all) of verbs in -άζω -ίζω have δ for their simple character. Most verbs in -ζω, which designate *tone* or *sound* (as κράζω, σιτνάζω, etc.) have γ for their simple character. A few, such as ἄρπάζω, βασιτάζω, etc., form the Fut. both in -σω and -ξω, and of course have either δ or γ as a simple character. A small number have γγ as their original character; e. g. σαλπίζω, Fut. σαλπίγξω, etc.

(d) Verbs with λλ in the Present, have λ merely as their original character; e. g. σιτέλλω, Fut. σιτέλω.

GEN. REMARK. In all these classes of verbs, the *ground-form* is a model only for the Present and Imperf. of all the voices. Fut. 1 in -ψω (=πσω) always shews that the simple character of the root must have been π, β, or φ; Fut. 1 in -ξω (=κσω) shews that the root must have had κ, γ, or χ in it; Fut. 1 in -σω, shews that either τ, δ, or θ was in the root, and has been thrown out (§ 10. R. 6); or else that the verb belongs to the class of *verba pura*, e. g. such as λύω, λύ-σω, etc. The student will see by this, that Fut. 1, (and of course all the tenses derived from it and conforming to it, i. e. Aor. 1, and Perf. with Pluperf. 1), cannot be relied on to trace any thing more than merely the *class* of mutes to which the character of a verb belongs. Which of the three letters in that class was the actual one in the root, must be decided either by Aor. 2, Perf. and Pluperf. 2, or else by some of the kindred derivatives, such as nouns, adjectives, etc., coming from the original stock or root. The 2 Aor., and Perf. with Pluperf. 2, are all the tenses that necessarily retain the *original* character of the verb, in each of the three classes of mutes; all the other tenses either follow the *ground-form* where the character is obscured, or are changed by accession, or else are modelled after Fut. 1, which, as we have just seen, but partially develops the original character.

### § 65. Formation of the tenses.

(1) Strictly speaking every tense has its own appropriate characteristics, and is not derived from any other tense.

But still, the analogy between some tenses is so great, as to the radical part of them (independently of augments and mere flexion-endings), that grammarians, for the sake of convenience and perspicuity, speak of some of them as derived from others. Of course in making out derivations in this way and on this principle, the nearest analogies should be followed.

#### *Primary Tenses in the Active Voice.*

(2) The *primary* tenses of course take the lead; and from these all the tenses in most common use are derivable. The more unusual tenses are formed only from the *original* root, or its immediate derivatives.

NOTE 1. In speaking of the formation of a tense, the first person singular only is meant; for all the other persons are easily derived from it by declension.

### § 66. Formation of tenses in the Active Voice.

(1) THE PRESENT is formed by uniting  $-\omega$  final with either the simple or augmented root of the verb.

NOTE 1. We have seen (§ 64) that in many cases there is an *augmented* root used only in the Present and Imperfect; in many others there is only a *simple* one, e. g.  $\tau\iota-\omega$ ,  $\lambda\acute{\upsilon}-\omega$ , etc.

(2) THE FIRST FUTURE is formed by adding  $-\sigma\omega$  to the *simple* root; and when the character is a mute, by subjecting that mute to such changes as the  $\sigma$  in the formative syllable requires.

NOTE 1. The Future of verbs with  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$  for their character, and of contracts in  $-\acute{\alpha}\omega$   $-\acute{\epsilon}\omega$   $-\acute{\omicron}\omega$  are not here included as they have peculiarities of their own, which will be stated in their proper place.

NOTE 2. ILLUSTRATIONS. (1) All *verba pura* merely append  $-\sigma\omega$  to the root; e. g.  $\lambda\acute{\upsilon}\omega$ ,  $\lambda\acute{\upsilon}\sigma\omega$  *κελεύω*, *κελεύσω*, etc. (2) All verbs with a simple and original consonant for their character in the Present, merely add  $-\sigma\omega$  and conform the consonant as the  $\sigma$  requires; e. g.

No. 1.	No. 2.	No. 3.
$\lambda\acute{\epsilon}\iota\pi\omega$ , $\lambda\acute{\epsilon}\iota\psi\omega$	$\pi\lambda\acute{\epsilon}\kappa\omega$ , $\pi\lambda\acute{\epsilon}\xi\omega$	$\acute{\alpha}\nu\acute{\iota}\tau\omega$ , $\acute{\alpha}\nu\acute{\iota}\sigma\omega$
$\theta\lambda\acute{\iota}\beta\omega$ , $\theta\lambda\acute{\iota}\psi\omega$	$\lambda\acute{\epsilon}\gamma\omega$ , $\lambda\acute{\epsilon}\xi\omega$	$\sigma\pi\acute{\epsilon}\upsilon\delta\omega$ , $\sigma\pi\acute{\epsilon}\upsilon\sigma\omega$
$\gamma\rho\acute{\alpha}\phi\omega$ , $\gamma\rho\acute{\alpha}\psi\omega$	$\tau\acute{\epsilon}\upsilon\chi\omega$ , $\tau\acute{\epsilon}\upsilon\xi\omega$	$\pi\epsilon\acute{\iota}\theta\omega$ , $\pi\epsilon\acute{\iota}\sigma\omega$

In No. 1., all the mutes of course go into  $\pi$  before the  $\sigma$  in  $-\sigma\omega$ ; in No. 2, they all go into  $\kappa$ ; in No. 3, they are all thrown out; see § 10. R. 6. The student will see, of course, that the Futures in each of these classes assume respectively the very same form; and consequently, all the derivatives from the Future do the same; so that it matters not for any of these, which of the mutes is the character in the root, as the shape of the Future and its derivatives does not depend on the quality or individual species of the mute, but on the *class* to which it belongs. (3) The same thing is true in regard to all verbs with character  $\pi\tau$  (§ 64. 3. a); with  $\sigma\sigma$  or  $\tau\tau$  (§ 64. 3. b); with  $\xi$  (§ 64. 3. c). The student has merely to find the simple mute that is in the original root, by the rules given him in § 64. 3, and then the Fut. is formed exactly as above.

NOTE 3. Quantity of the Future. (a) In *verba pura*, the vowel that precedes the ending  $-\sigma\omega$  is regularly *long*. But verbs in  $-\upsilon\omega$  (and contracts in  $-\acute{\alpha}\omega$   $-\acute{\epsilon}\omega$   $-\acute{\omicron}\omega$ ) admit of exceptions, which are noted in the lexicons. (b) Futures in  $-\acute{\alpha}\sigma\omega$   $-\acute{\iota}\sigma\omega$   $-\acute{\omicron}\sigma\omega$ , coming from verbs whose character is  $\xi$ ,  $\sigma\sigma$ , or  $\tau\tau$ , have always a *short* penult.

N. B. No Fut. 2 exists in the Active voice, except in the case of verbs with a liquid for their character; and these have no Future 1.

(3) **THE ATTIC FUTURE.** Futures of three or more syllables, having  $\alpha$ ,  $\epsilon$ , or  $\iota$ , before the ending  $-\sigma\omega$ , reject the  $\sigma$ , and then are contracted (if capable of contraction) in the usual way.

**NOTE 1.** This form of the future is called *Attic*, because it is principally used in this dialect. Its formation and accentuation are for the most part obvious; e. g.  $\beta\iota\beta\acute{\alpha}\zeta\omega$ ,  $\beta\iota\beta\acute{\alpha}\sigma\omega$  ( $\beta\iota\beta\acute{\alpha}\omega$ ) contr.  $\beta\iota\beta\omega$ ,  $\beta\iota\beta\acute{\eta}\varsigma$ ,  $\beta\iota\beta\acute{\eta}$ , etc., as in the contract verbs. So  $\tau\epsilon\lambda\acute{\epsilon}\omega$ ,  $\tau\epsilon\lambda\acute{\epsilon}\sigma\omega$ , ( $\tau\epsilon\lambda\acute{\epsilon}\omega$ )  $\tau\epsilon\lambda\omega$ ,  $\tau\epsilon\lambda\acute{\epsilon}\iota\varsigma$ ,  $\tau\epsilon\lambda\acute{\epsilon}\iota$ , etc., as in the second class of contract verbs. But verbs in  $-\iota\zeta\omega$  cannot contract, and therefore they merely assume the accentuation of contracts; e. g.  $\kappa\omicron\mu\acute{\iota}\zeta\omega$ ,  $\kappa\omicron\mu\acute{\iota}\sigma\omega$ ,  $\kappa\omicron\mu\acute{\iota}\omega$ ,  $\kappa\omicron\mu\acute{\iota}\epsilon\iota\varsigma$ ,  $\kappa\omicron\mu\acute{\iota}\epsilon\iota$ ,  $\kappa\omicron\mu\acute{\iota}\omicron\upsilon\mu\epsilon\iota$ , etc. The Fut. Middle is formed after the same analogy; e. g.  $\beta\iota\beta\acute{\omega}\mu\alpha\iota$ ,  $\beta\iota\beta\acute{\eta}$ ,  $\beta\iota\beta\acute{\alpha}\tau\alpha\iota$ , etc.;  $\tau\epsilon\lambda\acute{\omega}\mu\alpha\iota$ ,  $\tau\epsilon\lambda\acute{\epsilon}\iota$ ,  $\tau\epsilon\lambda\acute{\epsilon}\iota\tau\alpha\iota$ , etc.;  $\kappa\omicron\mu\acute{\iota}\omicron\upsilon\mu\alpha\iota$ ,  $\kappa\omicron\mu\acute{\iota}\epsilon\iota$ ,  $\kappa\omicron\mu\acute{\iota}\epsilon\iota\tau\alpha\iota$ , etc. Polysyllabic verbs in  $-\iota\zeta\omega$ , and verbs in  $-\acute{\epsilon}\omega$  with Fut.  $-\acute{\epsilon}\sigma\omega$ , usually take this Future, (in the N. Test. verbs in  $-\iota\zeta\omega$  nearly always); but verbs in  $-\acute{\alpha}\zeta\omega$  more seldom have it.

(4) **THE FIRST PERFECT** is the usual one; and ordinarily it has for its radical *character* the same form as the radical part of the Future, both as to its vowels and consonants, with the exception that it aspirates the two first classes of mutes ( $\pi$ ,  $\beta$ ,  $\varphi$ ,  $\kappa$ ,  $\gamma$ ,  $\chi$ ) before its ending  $-\acute{\alpha}$ . Its distinctive character, therefore, consists in its reduplication, and in the tense ending  $-\acute{\alpha}$  or  $-\kappa\alpha$ .

**Note 1. ILLUSTRATIONS.** (a) When the simple character is  $\pi$ ,  $\beta$ ,  $\varphi$ , or  $\kappa$ ,  $\gamma$ ,  $\chi$ , the student has merely to find his Future, by the rules in No. 2, and then the *radical* part of this (rejecting the  $-\sigma\omega$ ) with reduplication added, etc., and the making such changes in the mute-character as the final  $-\acute{\alpha}$  requires (§ 10. R. 5), will constitute the form of the Perfect. E. g.

$\tau\acute{\upsilon}\pi\tau\omega$ , $\tau\acute{\upsilon}\psi\omega$ , $\tau\acute{\epsilon}\tau\upsilon\varphi\alpha$	$\pi\lambda\acute{\epsilon}\kappa\omega$ , $\pi\lambda\acute{\epsilon}\zeta\omega$ , $\pi\acute{\epsilon}\pi\lambda\epsilon\chi\alpha$
$\lambda\acute{\epsilon}\pi\omega$ , $\lambda\acute{\epsilon}\psi\omega$ , $\lambda\acute{\epsilon}\lambda\epsilon\varphi\alpha$	$\lambda\acute{\epsilon}\gamma\omega$ , $\lambda\acute{\epsilon}\zeta\omega$ , $\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$
$\tau\rho\acute{\iota}\beta\omega$ , $\tau\rho\acute{\iota}\psi\omega$ , $\tau\acute{\epsilon}\tau\rho\iota\varphi\alpha$	$\tau\epsilon\acute{\upsilon}\chi\omega$ , $\tau\epsilon\acute{\upsilon}\zeta\omega$ , $\tau\acute{\epsilon}\tau\epsilon\upsilon\chi\alpha$
$\gamma\rho\acute{\alpha}\varphi\omega$ , $\gamma\rho\acute{\alpha}\psi\omega$ , $\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\alpha$	$\tau\acute{\alpha}\sigma\sigma\omega$ , $\tau\acute{\alpha}\zeta\omega$ , $\tau\acute{\epsilon}\tau\alpha\chi\alpha$ , etc.

It is obvious in all these cases, that the mutes in the Future become aspirated in the Perfect, merely by reason of the final  $-\acute{\alpha}$ , § 10. R. 5.

(b) In all other cases the Perfect receives the ending  $-\kappa\alpha$ ; e. g.  $\tau\acute{\iota}\omega$ ,  $\tau\acute{\epsilon}\tau\iota\kappa\alpha$   $\lambda\acute{\upsilon}\omega$ ,  $\lambda\acute{\epsilon}\lambda\iota\kappa\alpha$   $\delta\alpha\kappa\rho\acute{\upsilon}\omega$ ,  $\delta\epsilon\delta\acute{\alpha}\kappa\rho\upsilon\kappa\alpha$  and so where  $\tau$ ,  $\delta$ , or  $\vartheta$  was the original character, as  $\varphi\rho\acute{\alpha}\zeta\omega$  ( $\varphi\rho\acute{\alpha}\delta\omega$ ),  $\pi\acute{\epsilon}\varphi\rho\alpha\kappa\alpha$   $\pi\acute{\epsilon}\iota\theta\omega$ ,  $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$ , etc.

**NOTE 2.** A few of the 1st Perfects change the vowel  $\epsilon$  of the root into  $o$ ; e. g.  $\pi\acute{\epsilon}\mu\pi\omega$ ,  $\pi\acute{\epsilon}\pi\omicron\mu\varphi\alpha$   $\tau\rho\acute{\epsilon}\pi\omega$ ,  $\tau\acute{\epsilon}\tau\rho\omicron\varphi\alpha$   $\kappa\acute{\lambda}\epsilon\pi\tau\omega$ ,  $\kappa\acute{\epsilon}\lambda\omicron\varphi\alpha$ . Some change  $\epsilon$  into  $\alpha$ ; as  $\tau\rho\acute{\epsilon}\pi\omega$ , ( $\tau\acute{\epsilon}\tau\rho\alpha\varphi\alpha$ ),  $\tau\acute{\epsilon}\tau\rho\alpha\mu\alpha\iota$ .

**REMARK 1.** As the Greek has so many Praeterites, the Perfect is less necessary than in some other languages. Accordingly, where the sound would be harsh or uncouth, it is dropped; and this, sometimes, even when there is no Perf. 2. In such cases the Aorist is employed in its room.



REM. 2. In the N. Test. (and also in the Sept.), the 3 pers. plur. of the Perf. sometimes ends in *-αν*; e. g. *ἔγνωκαν*, *εἰσηκαν*, *ἐώρακαν*. This is sometimes found in other Greek.

(5) THE SECOND PERFECT (formerly called Perfect Middle), is commonly made by prefixing the usual reduplication, etc.; adding *-α* (not *ᾱ*) to the *original* root; and prolonging in general the penult vowel when it is originally short.

NOTE 1. *Illustrations.* E. g. *λήθω*, *λέληθα*, *φείγω*, *πέφευγα*, etc.; with a penult vowel originally long. When the Present is an augmented form, the *original* form must be found by the rules in § 64; as in *πλήσσω*, *πέπληγα* (from *πλήγω*); *φρίσσω*, *πέφρικα* (from *φρίκω*); *ῥῶ*, *ῥῶδα* (from *ῥῶ*), etc. An example of a prolonged vowel, is *θάλλω*, *θαλῶ*, *τέθηλα*, (*α* into *η*).

NOTE 2. The diphthong *αι* in the root, or *α* long merely by *position*, in Perf. 2 goes into *η*; e. g. *δαίω*, *δέδηα*; *θάλλω*, *τέθηλα*. But *α* preceded by a vowel or by *ζ* in Perf. 2nd, remains (i. e. does not go into *η* as above), and becomes long by nature, e. g. *ἄγνυμι* (*ἄγω*), *ἔαγα*, *κράζω* (*κράγω*), *κέκ-ραγα*.

(6) Many Perfects 2nd, however, do not follow the general rule as to their *penult*, but take *ο* or *α* as penult vowel-sounds, by a commutation of vowels. E. g.

*Verbs with ο in Perfect 2*, are, (a) Verbs which have *ε* in their root; as *δέξω*, *δέδοχα*. (b) Verbs with a liquid for their character, having *ει* in the root; as *φθείρω*, *ἔφθορα*. And, (c) Where *ο* was in the original root, it remains; as *κόπτω* (*κόπω*), *κέκοπα*.

*Verbs with οι in Perf. 2*, are Verba Muta which have *ει* in the root; e. g. *λείπω*, *λέλοιπα*; *εἶκω*, *ἔοικα*.

NOTE 1. But if the *Attic* reduplication (§ 55) is employed, the *second* syllable after it (which is usually the *penult* of Perf. 2), commonly becomes *short*, (see § 55, Note 1); e. g. *ἀκούω*, *ἀκήκοα*.

REMARK. All *derivate* verbs, and very many others, have no Perf. 2. It can be formed only from *primitives*. It more generally has an *intransitive* meaning; see § 58. 6.

### *Secondary Tenses in the Active Voice.*

(7) These are the Imperf., Pluperf., and the Aorists.

(8) THE IMPERF. is formed from the Present, by changing *-ω* into *-ον*, and prefixing the augment.

In the Alexandrine dialect, the 3d pers. plur. of the *secondary* tenses (*-ον*), is often made by *-οσαν*; e. g. *ἤλθοσαν*, *ἐφάγοσαν*, *κατελίποσαν*, *ἐκρί-*



*νοσαν*, etc. In the N. Test. (and Byzantine historians) the like forms occur; e. g. *ἐδολιοῦσαν* Rom. 3: 13; *εἰχοσαν* (for *εἶχον*) in some Codd. John 15: 22; *παρελάβοσαν* 2 Thess. 3: 6.

(9) THE PLUPERF. is formed from the Perfect, by changing  $-α$  of the ending into  $-ειν$  and prefixing usually (but not in the N. Test.) the augment.

(10) THE FIRST AORIST is formed from the Future, by changing its final  $-ω$  into  $-α$ , and prefixing the augment.

NOTE 1. A few anomalous verbs which are not liquids, form Aor. 1. in  $-α$  (not  $-σα$ ); e. g. *ἔκηα* from *καίω*, *ἔχευα* from *χέω*, *ἔσσευα* from *σεύω*.

(11) THE SECOND AORIST is formed from the simple root, by suffixing  $-ον$  and prefixing the augment; as *τύπιω* (*τύπω*), *ἔτυπον*. Such is the *general* principle; but more particular rules are necessary; viz.,

(a) Where the penult syllable would be *long*, if the exact shape of the augmented root were retained, it usually shortens it; e. g. *αι* and *η* go into  $α$ ; as *πταίρω*, *ἔπταρον* *λήθω*, *ἔλαθον*. *Ει* into *ε*, as *λείπω*, *ἔλιπον*. *Ευ* into *υ*; as *φεύγω*, *ἔφυγον*, etc. In a few cases only the penult here remains long; as *εὔρο*, *ἔπαρδον*, etc.

(b) *Verbs with augmented root* simplify it, and then conform to the general rule; e. g. in *π*, *β*, *φ* roots, *τύπιω*, *ἔτυπον* *κρύπιω*, *ἔκρυβον* *ῥάπιω*, *ἔῤῥάφον*; in *κ*, *γ*, *χ* roots, with form *σσ* or *ττ*, only those which have *γ* in the root form Aor. 2; as *τάσσω*, *ἔταγον*, etc. Others in reality belonging to the mute class, are *κράζω*, *ἔκραγον* *κλάζω*, *ἔκλαγον*, etc. Original roots with *δ*, *φράζω*, *ἔφραδον*, etc. With *λλ*, *βάλλω*, *ἔβαλον*.

(c) *Monosyllabic roots of Verba Muta*, which have *ε* in them, usually (but not in every case) change it into *α*, in Aor. 2; e. g. *τρέπω*, *ἔτραπον* *πλέκω*, *ἔπλακον*, etc. Sometimes *ε* remains; as *λέγω*, *ἔλεγον* *βλέπω*, Part. *βλεπείς* 2. Aor. passive.

GENERAL REMARK. It follows from the above rules, that the ground-form of a verb must be of such a nature that one of these three changes can take place, in order to render the formation of Aor. 2 feasible; i. e. it must have either two consonants or a double consonant; or a vowel or diphthong that can be shortened; or else have an *ε* in the root so that this vowel may be commuted for *α*. A mere long (double-timed) vowel in the Present, will not form Aor. 2. by simply being shortened; e. g. *κλινω* makes no Aor. 2. *ἔκλινον*, etc.; and so of other verbs of the like kind.

NOTE 1. In the Alexandrine dialect, and also in the N. Test., the Aor. 2 (at least forms substantially belonging here) assumes the ending of Aor. 1 ( $-α$ ); e. g. in the Sept., *εἶδαμεν*, *ἔφυγαν*, *εὔραν*, *παρήλθαν*, *ἐφάγαμεν*, *ἐλθάτω*, and so very often, both here and in the Apocrypha.

In the N. Test. we find (at least in some very good Codd.) ἦλθατε, Matt. 25: 36; ἐξῆλθατε, Luke 7: 24; παρελθάτω, Matt. 26: 39; ἐξείλατο, Acts 7: 10. 12: 11; ἀνείλατο, Acts 7: 21; ἐξέπεσате, Gal. 5: 4; ἔπεσαν, Rev. 7: 11; εὐράμενος, Heb. 9: 12. It should be noted that the 2 pers. sing. does not adopt these peculiar forms, nor the Inf. mode, nor the participles in the N. Testament. The like forms are found in some of the classics; e. g. in Orpheus.

NOTE 2. On the contrary, in the classics some forms in Aor. 2 retain the σ of Aor. 1; e. g. ἔπεσον, ἔξον, ἐβήσето, ἐδύσето, etc.

### § 66. Formation of Primary Tenses in the Passive Voice.

(1) THE PRESENT (passive and middle) is formed from the Present Active, by changing its final -ω in -ομαι; as τύπτω, τύπτομαι.

(2) THE FUTURE (1 and 2) is formed from Aor. 1 and 2 passive, by changing the final -ην into -σομαι, and dropping the augment.

NOTE 1. The student will remember that this is a mere expedient of grammarians, in tracing the analogy of forms; and so he will not object to this derivation, the fact that the Futures are *primary* tenses, and the Aorists *secondary* ones.

(3) The PERFECT (pass. and middle) may be divided into two species, both of which, however, are formed by retaining the reduplication in the Active, and by -μαι added to the root; but the two species differ in the treatment of the preceding character-letter.

(a) The active Perfects in -φα -χα, (from verbs π, β, φ and κ, γ, χ,) change the φ and χ of the final syllable before -μαι -σαι -ται etc., of the Perf. passive declension endings, as the laws in § 10 require.

E. g. τέτυφα, pass. τέτυμμαι, (φ assimilated, § 10. R. 7); τέτυψαι, (φ into π, § 10. R. 6); τετυπται, (φ into π, § 10. R. 2); τετύμμεθον (as in the first instance); τέτυφθον, (φ retained because of the θ in the ending, § 10. R. 2); τέτυφθε, (σ dropped in the ending -σθε, § 10. R. 17). The 3 pers. plur. is usually a *participial* form joined with εἰσλ.

(b) Such Perfects passive as come from Perf. act. in -χα, divide themselves into two classes.

1. Those whose characteristic is a vowel; in which case the pass.

ending *-μαι* simply takes the place of the active *-κα*, and usually the declension is regular; e. g. *τέτικα, τέτιμαι -σαι -ται*, etc.

2. Such as had *τ, δ, or θ* in the original root, which has been thrown out in the Fut., and of course in the Perf. active, but which is compensated for in the Perf. Passive, by inserting *σ* before all declension-endings that begin with *μ* or *τ*.

E. g. *ἀνίτω, ἀνίσσω, ἦνυκα*, pass. *ἦνυσμαι*. So *πέπεικα, πέπεισμαι* (from *πειθω*); *ῥῆκα, ῥῆσμαι* (from *ῥῖδω*); *πέφρακα, πέφρασμαι* (from *φράζω*, old root *φράδω*). Endings that commence with *τ*, are such as *πέπεισται, ῥῆσται, πέφρασται*, etc. But where the declension-ending begins with *σ*, the adjectitious *σ* is omitted, as *πέπει-σαι, πέπει-σθε*, (not *πέπεισ-σαι, πέπεισ-σθε*). The reason why *σ* is added in case of the ending with *μ*, seems to be, that *τ, δ, θ, ζ* of the Present, here suffers the usual mutation before *μ*; see § 10. R. 9. In the case of the ending *-ται*, the *σ* seems to be inserted for euphonic purposes.

NOTE 1. The few verbs which have *ε* in the root, but change it to *ο* in the Perfect active, § 65. 4. Note 2), assume *α* in the Passive; e. g. *τέτραμμαι, ἔστραμμαι*, etc.

NOTE 2. A considerable number of Verba Pura—specially those in *-ω* which have a short *υ* in the derived tenses—insert the *σ* in the Perf. pass. in the same manner as described in b. No. 2 above; e. g. *χρίω, κέχρισμαι, κελεύω, κέκελεσμαι, ακούω, ἤκουσμαι, πτύω, ἔπτυσμαι*, etc.

(4) THE THIRD FUTURE, or Paulo-post Future, is formed from the 2nd person of the Perfect, by suffixing *-σομαι* instead of *-αι*; as *τέτυψαι, τετύψομαι*.

NOTE 1. When a vowel precedes the ending *-σομαι* it is generally long here, although it may have been shortened in the Perfect. Verbs *λ, μ, ν, ρ* never have this Future; and verbs with temporal augment rarely have it.

### *Secondary tenses of the Passive.*

(5) THE IMPERFECT (pass. and middle), is formed from the Present by changing *-μαι* into *-μην*, and prefixing the augment; as *τύπτομαι, ἐτυπτόμην*.

(6) THE PLUPERFECT (pass. and middle), is formed from the Perfect in the same manner; as *τέτυμμαι, ἐτετύμμην*.

(7) THE FIRST AORIST is most conveniently formed from the 3 pers. sing. of the Perf. passive, by changing *-ται* into *-θην*, prefixing the augment (instead of the reduplication), and making such changes in the consonant that precedes *-θην*, as the letter *θ* requires.

E. g. *τέτυπται, ἐτύφθην*, (π into φ because of the θ); *λέλεκται, ἐλέχθην* (§ 10. R. 2); *πέπεισται, ἐπίσθην, κέκομισται, ἐκομίσθην, λείλειπται, ἐλείφθην*, etc.

NOTE 1. A few verbs assume σ epenthetic here, where it is not used in the Perfect; e. g. *πέπαυμαι, ἐπαύσθην, μέμνημαι, ἐμνήσθην*, etc. Also the few verbs which assume α in the Perfect passive (instead of the original ε of the Present (§ 66. 3. b. Note 1), here reassume the ε as *τέτραπται, ἐτρέφθην*, etc.

(8) THE SECOND AORIST is formed from the 2d Aor. active, by changing -ον into -ήν.

NOTE 1. The Aor. 2 passive is used only when there is actually no corresponding Aor. 2 active; (*ἔτραπον* and *ἐτράπην* are the only exceptions). But this makes no difference as to the *rationale* of formation; since the whole matter is factitious, and only for the accommodation of the learner, who can easily form in his own mind a 2 Aor. active. In reality, as to actual usage, the 2 Aor. pass. is altogether independent of the 2 Aor. active, inasmuch as those verbs which truly form the first do not at all employ the second. Of course Aor. 2 pass. adopts all the vowel-changes of Aor. 2 active, and like this it can be formed only from the *simple* root. The 2 Aor. pass. is nothing more than a softened form of Aor. 1 passive, and is often used alternately with it, there being no difference in the meaning of the two.

NOTE 2. Verba Pura, and those with character τ, δ, θ, form no Aor. 2 passive; excepting *ἐκάην, ἐδάην, ἐξόύην, ἐφύην*. Aor. 1 is employed instead of it.

REMARK ON NOS. 7, 8. It is obvious, at first view, that the Aorists 1, 2 passive resemble the *active* forms of verbs in -μι. That they often are used for the middle voice, has been already remarked; and, as we have seen, the middle voice often has an *active* sense, § 60. 8. Both these Aorists, frequent as they are, seem to be quite anomalous in respect to *form*.

### § 67. Primary tenses in the Middle Voice.

(1) The Present and Perfect are the same as the Passive. The first Future is formed from Fut. 1 act., by changing -ω into -ομαι; *τύψω, τύψομαι*. The *second* future belongs only to verbs with a liquid; and it is formed from the Fut. 2 active, by changing -ῶ circumflexed into -οῦμαι, as *στελῶ, στελοῦμαι*.

### Secondary tenses in the Middle Voice.

(2) The Imperfect and Pluperfect are the same as the Passive.

(3) Aor. 1 is formed from Aor. 1 active, by adding *-μην*; as *ἔτυψα, ἐτυψάμην*.

(4) Aor. 2 is formed from Aor. 2 active, (real or fictitious), by changing *-ον* into *-όμην*; as *ἔτυπον, ἐτυπόμην*.

§ 68. *Formation of tenses in verbs λ, μ, ν, ρ.*

(1) These verbs differ from other barytone verbs in some important particulars, having some forms of tenses altogether peculiar, and some specialities in regard to others.

(2) Fut. 1 is never found here, in the act. voice. Instead of this the Fut. 2 is always employed; which resembles the Attic Fut. in some of the barytone verbs, (§ 65. 3).

NOTE 1. This is called Fut. 2, not because *two* Futures in any case belong to the act. or middle voice, but because it is another and different form from that of the common Fut. or Fut. 1. The names *first* and *second* are given merely for the sake of distinguishing the different forms.

(3) FUTURE 2 is formed by suffixing *-ῶ* circumflex to the root, and shortening the vowel in the last syllable of the *root*, when it is long.

E. g. *ψάλλω, ψάλλῶ κρῖνω, κρῖνῶ*. Here also *αι* goes into *α*, and *ει* into *ε*; as *φαίνω, φάνῶ σπείρω, σπεῖρῶ*.

NOTE 1. Some verbs *λ, ρ*, form Futures in the old Greek with *-σω*; e. g. *κείρω, κέρσω, ἄρω, ἄρσω, κέλλω, κέλσω*, etc.; but these are mere exceptions, and are irregular.

(4) AORIST 1 is formed from Fut. 2, by changing *-ῶ* into *-α* and making the penult *long*.

Of course the ending here is not *-σα* (as elsewhere), but *-α* simply; e. g. *τίλῶ, ἔτιλα κρῖνῶ, ἔκρῖνα*. In this tense, also, *ε* of the Fut. goes into *ει*, and *α* usually into *η*; as *μενῶ, ἔμεινα φανῶ, ἔφηνα*. But verbs in *-ιαίνω -ραίνω*, take *ᾱ* long here instead of *η*. Others in *-αίνω -αίρω*, vary between *α* and *η*, in different dialects and at different periods.

(5) AORIST 2 is formed from Fut. 2, by changing *-ῶ* into *ον* and prefixing the augment; as *βάλλω, βαλῶ, ἔβαλον*.

NOTE 1. But when a *dissyllabic* Fut. has *ε* in it, this is changed to *α* in Aor. 2; as *πενῶ, ἔκτανον στελῶ, Pass. ἐστάλην*. Verbs of three or more syllables retain the *ε* unchanged; as *ἄγγελῶ, ἤγγελον*.



(6) Perfect 1 act. and its derivates (Perf. pass. and Aor. 1 passive), all take the same penult vowel as Fut. 2; excepting that when a *dissyllabic* Fut. 2 has ε, those tenses (like Aor. 2) take α.

E. g. φανῶ, πέφαγκα, ἐφάνθη, σφαλῶ, ἔσφαλκα, ἔσφαλμαι. Examples of the exceptions are, στελῶ, ἔσταλκα· περῶ, πέπαρκα, πέπαρμαι.

NOTE 1. Verbs in -νω sometimes retain the ν, and sometimes omit it, in Perf. 1 act., and in the derivate tenses (Perf. and Aor. 1 passive). When it is retained, it of course is written γ (= ng) before -κα; as φανῶ, πέφαγκα. Several verbs in -νω usually omit the ν in the Perf., etc.; as κρινῶ, κέκρικα, κέκριμαι, ἐκρίθην. Before the ending -μαι, it either assimilates, as ξηρανῶ, ἐξέραμμαι; or goes into σ, as φανῶ, πέφασμαι. Usage and lexicons only can determine such cases.

NOTE 2. The Perf. of verbs in -μω is formed as if from verbs in -μέω; e. g. νέμω, νεμῶ, νενέμηκα, etc.

### § 69. *Paradigms of the formation and flexion of Verbs.*

The student will of course understand, that neither τύπτω (which is selected as our principal model), nor any other Greek verb, actually occurs in all the tenses and persons here exhibited. Enough that the forms are possible, and in some cases actual in some of the like verbs. It was necessary to choose an *augmented* root (τύπτω from τύπω), in order to form Aor. 2 and Perf. with Pluperf. 2 of the active voice (§ 58. 6). In all the three voices represented in the paradigm, the learner will see all that properly belongs to them in an appropriate sense, fully represented. Fut. 2 (active and middle) belongs not to this species of verbs, but only and exclusively to verbs λ, μ, ν, ρ; where the reader will find it in its proper place. The insertion of it in the paradigm of the class of barytone verbs now under consideration, would of necessity mislead the unwary reader. The notes that follow the paradigms must be consulted for the necessary explanations.

## NO. I. (SYNOPSIS.)

## ACTIVE VOICE.

Tense.	Indic.	Subj.	Opt.	Imp.	Inf.	Part.
Pres.	τύπτω	τύπτω	-οίμι	τύπτε	-ειν	-ων
Imp.	ἐτυπτον					
Fut.	τύψω		-οίμι		-ειν	-ων
Aor. 1	ἔτυψα	τύψω	-αίμι	-ον	-αι	-ας
Perf. 1	τέτυφα	-φω	-οίμι	-ε	-έναι	-ώς
Plup. 1	ἔτετυφειν					
Perf. 2	τέτυπα	-πω	-οίμι	-ε	-έναι	-ώς
Plup. 2	ἔτετύπειν					
Aor. 2	ἔτυπον	τύπω	-οίμι	-ε	-εῖν	-ών

## PASSIVE VOICE.

Pres.	τύπτομαι	-ωμαι	-οίμην	-ου	εσθαι	-όμενος
Imp.	ἐτυπτόμην					
Fut. 1	τυφθήσομαι		-οίμην		-εσθαι	-όμενος
Fut. 2	τυπήσομαι		-οίμην		-εσθαι	-όμενος
Perf.	τέτυμμαι			τέτυπο	-ύφθαι	-υμμένος
Plup.	ἔτετύμμην					
Fut. 3	τετύψομαι		-οίμην		-εσθαι	-όμενος
Aor. 1	ἐτύφθην	τυφθῶ	-εῖην	-ητι	-ῆναι	-θείς
Aor. 2	ἐτύπην	τυπῶ	-εῖην	-ηθι	-ῆναι	-είς

## MIDDLE VOICE.

Fut. 1	τύψομαι		-οίμην		-εσθαι	-όμενος
Aor. 1	ἐτυψάμην	τύψωμαι	-αίμην	τύψαι	-ασθαι	-αμένος
Aor. 2	ἐτυπόμην	τύπωμαι	-οίμην	-ού	-εσθαι	-όμενος

No. II. *Paradigm of the barytone*

## INDICA-

<i>Tense.</i>	<i>Singular.</i>		
	1st pers. <sup>γ</sup>	2.	3.
Pres.	τύπτω	-εις	-ει
Imp.	ἔτυπτον	-εις	-ε
Fut. 1	τύψω	-εις	-ει
Aor. 1	ἐτύψα	-ας	-ε
Perf. 1	τέτυφα	-ας	-ε
Plup. 1	ἐτετύφειν	-εις	-ει
Perf. 2	τέτυπα	-ας	-ε
Plup. 2	ἐτετύπειν	-εις	-ει
Aor. 2	ἔτυπτον	-εις	-ε

## SUBJUNC-

Pres.	τύπτω	-ης	-η
Aor. 1	τύψω	-ης	-η
Perf. 1	τετύφω	-ης	-η
Perf. 2	τετύπω	-ης	-η
Aor. 2	τύπω	-ης	-η

## OPTA-

Pres.	τύπτοιμι	-οις	-οι
Fut. 1	τύψοιμι	-οις	-οι
Aor. 1	τύψαιμι	-αις	-αι
		-ειας	-ειε
Perf. 1	τετέφοιμι	-οις	-οι
Perf. 2	τετέποιμι	-οις	-οι
Aor. 2	τύποιμι	-οις	-οι

## IMPERA-

Pres.	τύπτε	-έτω
Aor. 1	τύψον	-άτω
Perf. 1	τέτυφε	-έτω
Perf. 2	τέτυπε	-έτω
Aor. 2	τύπτε	-έτω

## INFINITIVE.

Pres.	τύπτειν
Fut.	τύψειν
Aor. 1	τύψαι
Perf. 1	τετυφέναι
Perf. 2	τετυπέναι
Aor. 2	τυπεῖν

## PARTICIPLE.

τύπτων	-ουσα	-ον
τύψων	-ουσα	-ον
τύψας	-ασα	-αν
τετφώς	-ύα	-ός
τετυπώς	-ύα	-ός
τυπών	-ούσα	-όν

verb τύπτω in the Active.

## TIVE.

Dual.		Plural.		
2.	3.	1.	2.	3.
-ετον	-ετον	-ομεν	-ετε	-ουσι
-ετον	-έτην	-ομεν	-ετε	-ον
-ετον	-ετον	-ομεν	-ετε	-ουσι
-ατον	-άτην	-αμεν	-ατε	-αν
-ατον	-ατον	-αμεν	-ατε	-ασι
-ειτον	-έτην	-ειμεν	-ειτε	-εισαν
-ατον	-ατον	-αμεν	-ατε	-ασι
-ειτον	-έτην	-ειμεν	-ειτε	-εισαν
-ετον	-ετην	-ομεν	-ετε	-ον

## TIVE.

-ητον	-ητον	-ομεν	-ητε	-ωσι
-ητον	-ητον	-ομεν	-ητε	-ωσι
-ητον	-ητον	-ομεν	-ητε	-ωσι
-ητον	-ητον	-ομεν	-ητε	-ωσι
-ητον	-ητον	-ομεν	-ητε	-ωσι

## TIVE.

-ατον	-ατην	-αμεν	-ατε	-αν
-ατον	-ατην	-αμεν	-ατε	-αν
-ατον	-ατην	-αμεν	-ατε	-αν
-ατον	-ατην	-αμεν	-ατε	-αν
-ατον	-ατην	-αμεν	-ατε	-αν
-ατον	-ατην	-αμεν	-ατε	-αν

## TIVE.

-ατον	-ατων		-ετε	-τωσαν or -όντων
-ατον	-ατων		-ατε	-άτωσαν, etc.
-ατον	-ατων		-ειτε	-τωσαν, etc.
-ατον	-ατων		-ετε	-τωσαν, etc.
-ατον	-ατων		-ετε	-τωσαν, etc.

## PARADIGM OF

## INDIC-

Tense.	Singular.			Dual.		
	1.	2.	3.	1.	2.	3.
Pres.	τύπτομαι	-ῃ (εἰ)	-εται	-όμεθον	-εσθον	-εσθον
Imp.	ἐτυπτόμην	-ου	-ετο	-όμεθον	-εσθον	-εσθην
Fut. 1	τυφθήσομαι	-ῃ (εἰ)	-εται	-όμεθον	-εσθον	-εσθον
Fut. 2	τυπήσομαι	-ῃ (εἰ)	-εται	-όμεθον	-εσθον	-εσθον
Perf.	τέτυμμαι	-υψαι	-υπται	-ύμεθον	-υφθον	-υφθον
Plup.	ἔετύμμην	-υπο	-υπτο	-ύμεθον	-υφθον	-ύφθην
Fut. 3	τετύπομαι	-ῃ	-εται	-όμεθον	-εσθον	-εσθον
Aor. 1	ἐτύφθην	-ῃς	-ῃ		-ῃτον	-ῃτην
Aor. 2	ἐτύπην	-ῃς	-ῃ		-ῃτον	-ῃτην

## SUBJUNC-

Pres.	τύπτομαι	-ῃ	-ῃται	-όμεθον	-ῃσθον	-ῃσθον
Aor. 1	τυφθῶ	-ῃς	-ῃ		-ῃτον	-ῃτον
Aor. 2	τυπῶ	-ῃς	-ῃ		-ῃτον	-ῃτον
Perf.	τετυμμένος ᾧ	-ῃς etc.				

## OPTA-

Pres.	τυπτοίμην	-οιο	-οιτο	-οίμεθον	-οισθον	-οίσθην
Fut. 1	τυφθήσοίμην	-οιο	-οιτο	-οίμεθον	-οισθον	-οίσθην
Fut. 2	τυπησοίμην	-οιο	-οιτο	-οίμεθον	-οισθον	-οίσθην
Fut. 3	τετυποίμην	-οιο	-οιτο	-οίμεθον	-οισθον	-οίσθην
Aor. 1	τυφθείην	-ῃς	-ῃ		-ῃτον	-ῃτην
Aor. 2	τυπείην	-ῃς	-ῃ		-ῃτον	-ῃτην
Perf.	τετυμμένος εἶην etc.	-εῖς	-εῖη	-εῖητον	-εῖητον	-εἰήτην

## IMPER-

Pres.	τύπτου	-έσθω		-εσθον	-έσθων
Perf.	τέτυπο	-ύφθω		-υφθον	-ύφθων
Aor. 1	τύφθητι	-ήτω		-ῃτον	-ῃτων
Aor. 2	τύπηθι	-ήτω		-ῃτον	-ῃτων

## INFINITIVE.

Pres.	τύπτεσθαι
Fut. 1	τυφθήσεσθαι
Fut. 2	τυπήσεσθαι
Perf.	τέτυψαι
Fut. 3	τετύψεσθαι
Aor. 1	τυφθήναι
Aor. 2	τυπήναι

## PARTICIPLES.

τυπτόμενος -η -ον
τυφθισόμενος -η -ον
τυπησόμενος -η -ον
τετυμμένος -η -ον
τετυψόμενος -η -ον
τυφθείς -εῖσα -έν
τυπείς -εῖσα -έν



## THE PASSIVE.

## ACTIVE.

1.	Plural. 2.	3.
-όμεθα	-εσθε	-ονται
-όμεθα	-εσθε	-οντο
-όμεθα	-εσθε	-ονται
-όμεθα	-εσθε	-ονται
-υμμεθα	-υφθε	τετυμμένοι εἰσὶ
-υμμεθα	-υφθε	τετυμμένοι ἦσαν
-όμεθα	-εσθε	-ονται
-ημεν	-ητε	-ησαν
-ημεν	-ητε	-ησαν

## TIVE.

-ώμεθα	-ησθε	-ωνται
-ῶμεν	-ῆτε	-ῶσι
-ῶμεν	-ῆτε	-ῶσι

## TIVE.

-οίμεθα	-οισθε	-οιντο
-οίμεθα	-οισθε	-οιντο
-οίμεθα	-οισθε	-οιντο
-οίμεθα	-οισθε	-οιντο
-ημεν	-ητε	-ησαν
-ῆμεν	-ῆτε	-ῆεν
-ημεν	-ητε	-ησαν
-ῆμεν	-ῆτε	-ῆεν
τετυμμένοι εἴημεν, etc.		

## ACTIVE.

	-εσθε	-έσθωσαν or -έσθων
	-υφθε	-ύφθωσαν or -ύφθων
	-ητε	-ήτωσαν
	-ητε	-ήτωσαν

## PARADIGM OF THE MIDDLE.

## INDICATIVE.

Tense.	Singular.			Dual.		Plural.		
	1.	2.	3.	1.	2.	1.	2.	3.
Fut. 1	τύψομαι	-ῃ (εἰ)	-εται	-όμεθον	-εσθον	-όμεθα	-εσθε	-ονται
Aor. 1	έτυψάμην	-ω	-αιτο	-άμεθον	-ασθον	-άμεθα	-ασθε	-αυτο
Aor. 2	έτυπόμην	-ου	-ετο	-άμεθον	-εσθον	-άμεθα	-εσθε	-οντο

## SUBJUNCTIVE.

Aor. 1	τύψομαι	-ῃ	-ηται	-όμεθον	-ησθον	-όμεθα	-ησθε	-ωνται
Aor. 2	τύπωμαι	-ῃ	-ηται	-άμεθον	-ησθον	-άμεθα	-ησθε	-ωνται

## OPTATIVE.

Fut. 1	τυψοίμην	-οιο	-οιτο	-όμεθον	-οισθον	-όμεθα	-οισθε	-οιυτο
Aor. 1	τυψάιμην	-αιο	-αιτο	-άμεθον	-ασθον	-άμεθα	-ασθε	-αιυτο
Aor. 2	τυποίμην	-οιο	-οιτο	-άμεθον	-οισθον	-άμεθα	-οισθε	-οιυτο

## IMPERATIVE.

Aor. 1	τύψαι	-άσθω	-άσθω	-ασθον	-άσθων	-ασθε	-άσθων or -άσθων
Aor. 2	τυποῦ	-έσθω	-έσθω	-εσθον	-έσθων	-εσθε	-έσθων

## INFINITIVE.

Fut. 1.	τύψεσθαι
Aor. 1.	τύψασθαι
Aor. 2.	τυτέσθαι

## PARTICIPLES.

τυψόμενος -ῃ -ον
τυψάμενος -ῃ -ον
τυπόμενος -ῃ -ον

No. III. *Paradigm of στελλω, belonging to verbs λ, μ, ν, ρ.*

## ACTIVE.

Pres. στέλλω -ω -οιμι -ε -ειν -ων. Imperf. ἔστελλον. 1 Perf. ἔσταλκα -ω -οιμι -ε -έναι -ώς. 1 Plur. ἐστάλκην. Perf. 2, ἔστολα (§ 65. 6, a) -ω -οιμι -ε -έναι -ώς. Plur. 2, ἐστόλειν. Aor. 2, ἔσταλον (§ 65. 11. b) -στάλω -οιμι -ε -εἶν -ών.

## PASSIVE.

Pres. στέλλομαι -ομαι -οίμην -ον -εσθαι -όμενος. Imperf. ἐστελλόμην. Fut. 1, σταλήσομαι -οίμην -εσθαι -όμενος. Fut. 2, σταλήσομαι -οίμην -εσθαι -όμενος. Perf. ἔσταμαι, ἐσταλμένος ὦ, ἐσταλμένος εἶην -αλσο -μένος. Plur. ἐστάμην. Aor. 1, ἐστάλην, σταλῶ -εἶην -θητι -ῆναι -θείς. Aor. 2, ἐστάλην, σταλῶ -εἶην -ηθι -ῆναι -είς. Fut. 3d is not formed in these verbs, § 66. 4, Note 1.

## MIDDLE.

Aor. 1, ἐστειλόμην, στείλωμαι -οίμην -ον -εσθαι -όμενος. Aor. 2, ἐσταλόμην, στάλωμαι -ον -εσθαι -όμενος.

The only tenses that have a peculiar *flexion*, are Fut. 2 act. and middle. Aor. 1 has a *formation* peculiar to these verbs alone, § 68. 4. Examples are the following:

ACTIVE. Fut. 2, στείλῶ -εῖς -εῖ, -εῖτον -εῖτον, -οῦμεν -εῖτε -οῦσι. Opt. στέλοιμι, with regular flexion. Inf. στελεῖν, Part. στελῶν -οῦσα -οῦν. Aor. 1, ἔστειλα -ας -ε, -ατον -άτην, -αμεν -ατε -αν.

MIDDLE. Fut. 2, στελοῦμαι -ῆ (εῖ) -εῖται, -ούμεθον -εῖσθον -εῖσθον, -οὔμεθα -εῖσθε -οὔνται. Opt. στελοίμην -οιο, etc. Inf. στελεῖσθαι, Part. στελοίμενος.

No. IV. *Paradigm of the various modes of inflection in the Perf. Passive.*

## INDICATIVE.

1. Verba Pura; πεπαιδευμαι -σαι -ται. μεθον -σθον -σθον. μεθα -σθε -νται, or (usually) πεπαιδευμένοι εἰσὶ, sometimes πεπαιδεύαται.
2. Verbs π, β, φ; τέτριμμαι -ψαι -πται. ἰμμεθον -ιφθον -ιφθον. ἰμμεθα -ιφθε -ιμμένοι εἰσὶ (τετρίφεται).
3. Verbs κ, γ, χ; τέταγμα -αξαι -ακται. ἀγμεθον -αχθον -αχθον. ἀγμεθα -αχθε -αγμένοι εἰσὶ (τετάχεται).
4. Verbs τ, δ, θ. πέπεισμαι -εισαι -εισται. εἰσμεθον -εισθον εἰσθον. εἰσμεθα -εισθε -εισμένοι εἰσὶ (πεπεῖθεται).
5. Verbs λ, μ, ν, ρ. ἔσταλμαι -σαι -ται. μεθον -θον -θον. ἀλμεθα -αλθε -αλμένοι εἰσὶ (ἐστάλεται).

## IMPERATIVE.

πεπαιδευσο, πεπαιδεύσθω, etc. τέτριψο, τετρίφθω, etc. τέταξο, τετάχθω, etc. πέπεισο, πεπεῖσθω, etc. ἔσταλσο, ἐστάλθω, etc.

The form of the participles is already given in the 3d pers. plur. of the Perf. above.

## No. V. Comparative

## AC-

1.	2.	3.	4.
<i>Tenses.</i>	<i>Augments.</i>	<i>Verba pura.</i>	<i>Verbs π, β, φ, πτ.</i>
Pres.	-ω	λύω	λείπω ῥάπτω
Imp.	ε -ον	έλυσον	ἐλειπον ἐρῶαπτον
Fut. 1	-σω	λύσω	λείψω ῥάψω
Aor. 1	ε -σα	ἔλυσα	ἐλειψα ἐρῶαφα
Perf. 1	-ε -ᾶ, κα	ἔλελυκα	ἐλειψα ἐρῶαφα
Plup. 1	ε -ε -έν, κειν	ἐλελύκειν	ἐλειψα ἐρῶαφειν
Perf. 2	-ε -α		ἔλελοιπα
Plup. 2	ε -ε -ειν		ἐλελοίπειν
Aor. 2	ε -ον		ἐλειπον
Fut. 2			

## PAS-

Pres.	-ομαι	λύομαι	λείπομαι ῥάπτομαι
Imp.	ε -ομην	ἐλύομην	ἐλειπόμην ἐρῶαπτόμην
Fut. 1	-θήσομαι	λυθήσομαι	λειψθήσομαι ῥαψθήσομαι
Fut. 2	-ήσομαι		λιπήσομαι ῥαπήσομαι*
Perf.	-ε -μαι	ἔλυμαι	ἐλειμμαι ἐρῶαμμαι
Plup.	ε -ε -μην	ἐλελύμην	ἐλελείμμην ἐρῶάμμην
Fut. 3	-ε -σομαι	λελύσομαι	λελείψομαι
Aor. 1	ε -θην	ἐλύθην	ἐλειψθην ἐρῶαψθην
Aor. 2	ε -ην		ἐλίπην ἐρῶάπην*

## MID-

Fut. 1	-σομαι	λύσομαι	λείψομαι ῥάψομαι
Aor. 1	ε -άμην	ἐλυσάμην	ἐλειψάμην ἐρῶαψάμην
Aor. 2	ε -όμην		ἐλιπόμην
Fut. 2	-οὔμαι		

\* Rost writes ραψήσομαι, ἐρῶάφην.

## Synopsis.

## TIVE.

5. <i>Verbs</i> ϰ, γ, χ, σσ, ιτ, ξ.		6. <i>Verbs</i> τ, δ, θ, ζ		7. <i>Verbs</i> λ, μ, ν, ϱ.	
ἄρχω	τάσσω	πείθω	σπείρω		
ἡρχον	ἔτασσον	ἔπειθον	ἔσπειρον		
ἀρχῶ	τάξω	πείσω			
ἡρξα	ἔταξα	ἔπεισα	ἔσπειρα		
ἡρχα	τέταχα	πέπεικα	ἔσπαρκα		
ἡρχειν	ἐτέταχεν	ἐπεπείκην	ἐσπάρκειν		
	τέταγα	πέποιθα	ἐσπορα		
	ἐτέταγεν	ἐπεποίθειν	ἐσπόρειν		
		ἐπίθον	ἔσπαρον		
			σπερώ		

## SIVE.

ἄρχομαι	τάσσομαι	πείθομαι	σπείρομαι
ἡρχόμην	ἔτασσόμην	ἐπειθόμην	ἔσπειρόμην
ἀρχθήσομαι	ταχθήσομαι	πεισθήσομαι	σπαρθήσομαι
	ταγήσομαι	πινθήσομαι	σπαρήσομαι
ἤρχμαι	τέταγμαι	πέπεισμαι	ἔσπαρμαι
ἤρχμην	ἐτέταγμην	ἐπεπείσμην	ἐσπάρμην
	τετάξομαι	πεπείσομαι	
ἤρχθην	ἐτάχθην	ἐπέσθην	ἐσπάρθην
	ἐτάγην	ἐπίθην	ἐσπάρην

## DLE.

ἄρξομαι	τάξομαι	πείσομαι	ἔσπειράμην
ἡρξάμην	ἐτάξάμην	ἐπεισάμην	ἔσπαρόμην
		ἐπίθόμην	σπερούμαι



## § 70. Notes on Paradigm No. I. (Synopsis.)

The first pers. singular in all the tenses, modes, and voices, is here exhibited in the way of synopsis, in order that the student may become familiar with the relation which these tenses, etc., respectively bear to each other. Where there is no form inserted, none exists. All the others *may* exist, but in fact do not, in respect to any one particular verb. In the arrangement of the tenses, I have had respect both to the order of *primary* and *secondary* tenses, and also to the theory of derivation. Both of these could not be followed in all cases, inasmuch as they are not always compatible; and then I have followed that which seemed most convenient. Where the accent does not appear on the ending of the tenses, etc., inserted, it is to be understood that it *precedes* it. I have placed the Subj. next to the Indic., because it most resembles it in respect to flexion. This is the usual method of recent grammarians.

## § 71. Notes on Paradigm II. (τυπτω).

(1) The student will note, that *no separate 1 pers. dual exists in the act. voice*. It is here of the same form with the 1 pers. plural. He will note also, that in all the *primary* tenses, the two duals are alike; in all the *secondary* ones, they end in *-τον -την*. All the primary tenses end in *-σαι* (*-σιν*) in the 3 pers. plural; and all the secondary ones in *-ν*.

(2) In the Subj. all the *duals* follow the analogy of the primary tenses (*-τον -τον*). The *ι* subscript in 2 and 3 pers. sing. throughout, is occasioned by changing the proper diphthong *ει* of the Indic. into the improper diphthong *η* in the Subj., in order to designate the distinction between the two modes. The Subj. has also this peculiarity, that *all its tenses are declined after the same model*, viz., like the Present of the same mode.

(3) In like manner the Opt. throughout is all declined uniformly; with the exception of Aor. 1, where merely the penult vowel differs. The *dual* throughout conforms to that of the *secondary* tenses (*-τον -την*), and so the 3 pers. plural ends in *-ν*.

(4) The Imper. is uniform throughout in its flexions; except that in Aor. 1, the vowel in the derived forms conforms to the ending of the tense, in the Indic., e. g. *τύπον, τυπάτω*, with *α*.

(5) The ending of the 2 pers. sing. passive (*η*) is a contracted form of the old termination *-σαι*, which by dropping *σ* makes *-αι*, contr. *η*. For this *η* the Attics more commonly, and also the κοινή διάλεκτος often, employ *-ει*; as the paradigm shews. *Βούλει, οἶει, ὄψει* (for *βοίλη, οἶη, ὄψη*) have even become exclusive. In the Attic (circumflexed) Future, the same peculiarity is common. In the N. Test. we find the same ending; e. g. *βούλει, ὄψει, παρήξει*, etc., all 2 pers. sing. (*ει* for *η*).

*Vice versa*; the old form of the 2 pers. in *-σαι* sometimes appears in the N. Testament; e. g. *ὀδυνᾶσαι* Luke 16: 25, *καυχᾶσαι* Rom. 2: 17, al.,

κατακαυχᾶσαι Rom. 11: 18. Even among the Attics some examples of this kind may be found; Buttm. Ausf. Sprachl. § 87. Anm. 8.

(6) In nearly (if not quite) all the cases where a circumflex appears on an ultimate syllable in the ground-form, etc., there is a contraction at the basis of the form; e.g. Attic Fut. τελῶ from τελέω, made by dropping the σ from the ultimate of the Future (§ 65, 3); and so the Fut. of verbs λ, μ, ν, ρ (§ 68, 3), στελῶ, from στελέω. Moreover the two Aor. pass. Subj., which have -ῶ -ῆς -ῇ, are contracted forms from the old or Ionic -έω -έης -έῃ, etc. As to Inf. Aor. 2 τυπεῖν with circumflex, it is disputed whether this is the result of contraction, or of design to make distinction merely by accent. The actual existence, however, of such forms as βαλέειν (= βαλεῖν) seems to favour the former opinion.

(7) Various dialects have given many additional forms to several of the tenses besides those exhibited in the paradigm. For example; (a) Imperf. and Aor. 1, 2, have an *iterative* (intensive) form in -σκον -σκομην, in the Indic., without augment; as τύτισκον for ἔτυπτον, etc. (b) The Pluper. 1 and 2 has Ionic endings -εα -εας -εε, instead of -ειν -εις -ει; also -η is substituted by the Attics for the Ionic -εα, as ἤδη for ἥδειν, etc. (c) The 3 pers. plur. of the *primary* tenses, has in Doric -οντι -αντι for -ουσι -ασι; as τυπόντι, τέτυφαντι, etc. (d) The Subj. act. 1 pers. sing. has sometimes in Homer the paragogic -μι, as ἀγῶμι; 2 pers. sing. often and in almost all writers -σθα for -ς, as ἐδέλῃσθα; 3 pers. sing. -σι -σιν, Dor. -τι, as λάβῃσι, ἐδέλῃτι. The Inf. act. in -ειν, viz. Pres. and Fut. 1 and Aor. 2, and -ναι of the Perfect, have, in Homer and in the older Greek, other forms also, viz., -έμεναι -έμεν -μεναι -μεν. Aor. pass. has -ήμεναι -ῆμεν for the usual -ῆναι. Other Infinitives remain unchanged. For many lesser and merely dialectical changes, the larger Gr. grammars must be consulted.

(8) In Aor. 1 of the Opt. act. the student will perceive, under 2 and 3 pers. sing. and 3 pers. plural secondary forms (τύψειας, τύψειε, τύπειαν) which are called Aeolic, but which are more usual than the regular forms.

(9) The secondary and *syncopated* forms in the Aor. of the Passive Opt., (τυφθεῖμεν, etc., τυπεῖμεν, etc.) are more common than the regular ones. The 3 plur. syncop. is almost exclusively used.

(10) The Imper. 3 plur. (τυπτόντων) in the act. voice, and Imp. 3 plur. pass. (τυπτέσθων), were the *more usual* forms among the Attics; and are also found in other dialects.

### § 72. Notes on Paradigm III. verbs λ, μ, ν, ρ.

(1) Nearly all the tenses here are modelled in the common way; and therefore need at most nothing more than the synopsis which I have given, and which will be intelligible to the reader without further explanation.

(2) Aor. 1 differs here from the common regular one, only in its *formation*, (being without σ in the ending, and having a long penult vowel), but not in the flexion; as the paradigm shews.

(3) The Fut. 2 (as it is named) act. and middle, is declined in the manner of the contracts in *-εω*; the real original forms being *-έω* and *-έομαι*, which are contracted of course into *-ῶ -οῦμαι*.

### § 73. Notes on Paradigm IV. of the forms of the Perfect.

(1) The main object here is to exhibit the various ways in which the different *mutes* are changed, before the endings *-μαι -σαι -ται*, etc. The student can have no difficulty at all in tracing the origin of the various changes exhibited, if he turns back to the Rules in § 10. The spaces between the sing., dual, and plural, without the dash (-), are intended to make a visible distinction between the three different numbers.

(2) In the 3 plur. here the student will notice the forms *πεπαδεδύται, τετρίφεται, τεύχεται, πεπείθεται, ἐστάλται*. In these the old poetry, the Ionics, and even the Attic poets substituted *α* for *ν* that would be in the common ending; and thus made a declension ending in the verb, without the use of the participle in its room. Regularly the 3 plur. Perf. would always end in *-νται* (as in *πεπαίδενται*); but when a consonant in the root precedes, this is impracticable. Hence the participial form on the one hand (the usual one), and the above form on the other.

The Pluperf. pass. 3 plur. ending in *-ντο*, and the Opt. tenses pass. which end in the same manner (*-ντο*), are subjected to the same changes; e. g. *τύπτοιαντο* for *τύπτοιοντο*, etc. The Ionics even substitute *-έαντο* for the ending of the secondary tenses in *-οντο*.

In those Perf. passives which come from verbs *τ, δ, θ*, and where *σ* in the Perf. is a compensation for the omitted *τ, δ, or θ* (§ 66. 3. b 2), such *σ* is dropped in these peculiar forms, and the mute is restored; e. g. *πέθ-θω, πέπεισμαι*, 3 plur. *πεπείθεται* (with *θ* restored) instead of *πέπεινται*, etc.

### § 74. Notes on Paradigm V. (Comparative Synopsis.)

(1) No. 2 presents the formatives, both prefix and suffix. The *-ε* preceded by the dash, denotes that some consonant (such as the case requires) stands in the place of the dash, and makes *reduplication*.

(2) The reader will perceive at once, by casting his eye over the Synopsis, what tenses are, and are not, formed by the various classes of verbs. From the tenses here designated in the Indic., he can have no difficulty in making out the derived modes; especially if he compares them with Par. I.

(3) For Perf. 2 in *λείπω*, consult § 65. 6. c. The example *ῥέπω* is designed for the double purpose of exhibiting a verb with *π* character, and commencing with *ρ*, which doubles in all cases of augment. Perf. 2, Aor. 2, etc., it would seem, are not usual in such verbs.

(4) Under No. 5, in the case of *ἄρχω* may be seen the difficulties which euphony sometimes throws in the way of forming several tenses. The reader will call to mind, that verbs *σσ, ττ*, usually belong to the *κ, γ, χ* class,

(§ 64. 3. *b*), and verbs with ζ sometimes belong to the same class (§ 64. 3. *c*).

(5) To the verbs with τ, δ, θ (No. 6), belong verbs with ζ for the most part, (but not always (§ 64. 3. *c*)). They may be known by the Future; for if this is simply -σω, then they belong here, as φοράζω (φοράδω), φράσσω. On the contrary, τάσσω, τάζω, belongs to the κ, γ, χ class. All the tenses of verbs ending in -ζω and belonging to τ, δ, θ, excepting Pres. and Imperf., are modelled in the same way as those in the paradigm; so that a separate paradigm is not needed. For Perf. 2, see § 65. 6. *c*.

(6) For the syllabic augment in Perf. 1 of No. 7, see § 54. 2. For the form of Perf. 2, see § 65. 6. *b*. In the act. and midd. voices, where a Fut. 2 exists, as here, there is of course no Fut. 1. No Fut. 3 exists here; see § 58. 5.

### § 75. Accentuation of Verbs.

The minute detail of this would be out of place here; the leading principles will be very briefly stated.

(1) The accent, as a general rule, is placed as far back as the nature of syllables will permit.

(2) When an accented *augment* falls away, the accent goes upon the next succeeding syllable, as ἔβαλε, βάλε; and if this be the only remaining syllable of the word, it takes the circumflex, as ἔβη, βῆ.

(3) The circumflexed forms of various tenses, are to be regarded as contracts, (-έω into -ῶ); and so of circumflexed temporal augments, as ἀνῆπτον = ἀνέαπτον.

(4) Aor. 2 act. accents the ultimate in the Inf. and Part., as τυπείν, τυπών; in the Middle, the penult Inf., as τυπέσθαι. In the Imper. middle (2 pers. sing. only), the ultimate; as γενοῦ.

NOTE 1. In the active Imper. Aor. 2. εἰπέ, ἐλθέ, εὗρέ, and (Attic) λαβέ, ἰδέ, accent the last; but other verbs follow the general rule.

(5) The *penult* is accented, (*a*) In the Inf. and Part. Perf. passive; as τεύεσθαι, τετυμμένος. (*b*) In all the usual Infinitives in -ναι, as τετυγέναι, τυπῆναι. (*c*) In the Aor. Inf. active, as τύψει. (*d*) In all the Optatives in -οι -αι, as φυλάττοι, φυλάξαι.

(6) All participles in -εις -ως are oxytones; τυφθείς, τετυπώς.

(7) In compound verbs, the accent can never go farther back



than the augment, while this augment is retained, as *ἀνέσχον*; but if it be dropped, the accent may recede, as *προσέβη, πρόσβη*.

(8) The accent in the ground-form of the Part., is retained in all cases throughout on the *same* syllable, when quantity permits; as *φυλάιτων, φυλάιτουςα, φυλάιτον*, etc.

## CONTRACT VERBS.

### § 76. Character, use, etc., of these Verbs.

(1) The character-letter is *α, ε, or ο*, coming immediately before *-ω* of the ground-form, and belonging to the root.

(2) Contraction takes place only in the Present and Imperf. tenses. All the other tenses are formed after the regular and usual analogy; with the exception, that the short vowels of the root *α, ε*, for the most part go into *η*, and *ο* into *ω*, i. e. the derived tenses *prolong* the character-vowel of the root.

(3) The Attic and common dialect in almost all cases employ the *contracted* forms in preference to the others. The Ionic dialect nearly always uses the *uncontracted* ones in verbs *-έω*; but not in *-άω -όω*.

(4) The contractions may be solved by the principles exhibited under § 13. 3. But I apprehend the student will be aided by more simple and obvious principles; which I here subjoin, with the hope of facilitating his progress.

1. *Verbs in -άω.* (a) The *α* is dropped before the *O* class of vowels (*ο, ω, οι, ου*), all of which then become or remain *ω*. If *ι* was connected with the *O* class, it is then subscribed under this *ω*; as *τιμάοιμι, τιμῶμι*. (b) The *α* expels the *E* class (*ε, η, ηι*) that follows it, and receives *ι* under it, in case it is connected with this *E* class; as *τιμάει, τιμᾷ, τιμάης, τιμᾶς*.

2. *Verbs in -έω.* (a) The *ε* falls out before all long vowels and all diphthongs. (b) *εε* goes in *ει*; *εο* into *ου*; as *φιλέεται, φιλεῖται, φιλέομεν, φιλοῦμεν*.

3. *Verbs in -όω.* (a) Short *ο* of the root falls out before the *O* class of vowels in the endings; and then *ω, οι, ου*, in these endings remain as they were, but *ο* goes into *ου*; e. g. *χρυσόομεν, χρυσοῦμεν*. (b) The *ο* expels the *E* class that follows, and if they have *ι* connected with them, the *ο*



then unites in a diphthong with it ; e. g. μισθόεις, μισθοῖς ; μισθόης, μισθοῖς. The Inf. μισθοῖν probably arises from the old Doric form μισθόεν.

N. B. The student will best commit to memory these different forms, by first declining regularly, after the model of *τίπτω*, the *uncontracted* form, until it is altogether familiar ; and then applying the rules of contraction above given, which will enable him from *principle* to make out all the forms ; so that he will not be obliged to depend merely on the tenacity of his memory.

## PARADIGM OF

## ACTIVE.

<i>Present.</i>		<i>τιμ-</i>	<i>φιλ-</i>	<i>χρυσ-</i>
Ind.	S.	ἄω -ῶ ἀεις -ῆς ἀει -ῆ	ἔω -ῶ ἐεις -ῆς ἐει -ῆ	όω -ῶ όεις -οῖς όει -οῖ
	D.	ἄετον -ᾶτον ἀετον -ᾶτον	ἐετον -ἐῖτον ἐετον -ἐῖτον	όετον -οῦτον όετον -οῦτον
	P.	ἀομεν -ῶμεν ἀετε -ᾶτε ἀουσιν -ῶσιν	ἐομεν -οῦμεν ἐετε -ἐῖτε ἐουσιν -οῦσιν	όομεν -οῦμεν όετε -οῦτε όουσιν -οῦσιν
	S.	ἄω -ῶ ἀης -ῆς ἀη -ῆ	ἔω -ῶ ἐης -ῆς ἐη -ῆ	όω -ῶ όης -οῖς όη -οῖ
	D.	ἄητον -ᾶτον ἀητον -ᾶτον	ἐητον -ῆτον ἐητον -ῆτον	όητον -ῶτον όητον -ῶτον
	P.	ἄωμεν -ῶμεν ἀητε -ᾶτε ἀώσιν -ῶσιν	ἐώμεν -ῶμεν ἐητε -ῆτε ἐώσιν -ῶσιν	όώμεν -ῶμεν όητε -ῶτε όώσιν -ῶσιν
Opt.	S.	ἀοιμι -ῶμι ἀοις -ῶς ἀοι -ῶ	ἐοιμι -οῖμι ἐοις -οῖς ἐοι -οῖ	όοιμι -οῖμι όοις -οῖς όοι -οῖ
	D.	ἀοιτον -ῶιτον ἀοιτην -ῶιτην	ἐοιτον -οῖτον ἐοιτην -οῖτην	όοιτον -οῖτον όοιτην -οῖτην
	P.	ἀοιμεν -ῶμεν ἀοιτε -ῶτε ἀοιεν -ῶεν	ἐοιμεν -οῖμεν ἐοιτε -οῖτε ἐοιεν -οῖεν	όοιμεν -οῖμεν όοιτε -οῖτε όοιεν -οῖεν
	S.	ἀε -α ἀετω -ᾶτω	ἐε -ει ἐετω -εῖτω	οε -ου οετω -οῦτω
	D.	ἀετον -ᾶτον ἀετων -ᾶτων	ἐετον -εῖτον ἐετων -εῖτων	όετον -οῦτον όετων -οῦτων
	P.	ἀετε -ᾶτε ἀετωσαν -ᾶτωσαν	ἐετε -εῖτε ἐετωσαν -εῖτωσαν	όετε -οῖτε όετωσαν -οῖτωσαν
Inf.		ἄειν -ᾶν	ἐεῖν -εῖν	όεῖν -οῖν
Part.	M.	ἄων -ῶν	ἐών -ῶν	όων -ῶν
	F.	ἀουσα -ῶσα	ἐουσα -οῦσα	όουσα -οῦσα
	N.	ἄον -ῶν	ἐον -οῖν	όον -οῖν
<i>Imperf.</i>		<i>εἰμί-</i>	<i>ἐφίλ-</i>	<i>ἐχρυσ-</i>
Ind.	S.	ἄον -ων ἀεις -ας ἀε -α	εον -ουν εεις -εις εε -ει	οον -ουν οεις -ους οε -ου
	D.	ἄετον -ᾶτον ἀετην -ᾶτην	ἐετον -εῖτον ἐετην -εῖτην	όετον -οῦτον όετην -οῖτην
	P.	ἀομεν -ᾶμεν ἀετε -ᾶτε ἄον -ων	ἐομεν -οῦμεν ἐετε -εῖτε εον -ουν	όομεν -οῦμεν όετε -οῖτε οον -ουν
	S.	ἄω -ων ἀεις -ας ἀε -α	ἔω -ουν ἐεις -εις ἐε -ει	όω -ουν όεις -ους όε -ου
	D.	ἄετον -ᾶτον ἀετην -ᾶτην	ἐετον -εῖτον ἐετην -εῖτην	όετον -οῦτον όετην -οῖτην
	P.	ἀομεν -ᾶμεν ἀετε -ᾶτε ἄον -ων	ἐομεν -οῦμεν ἐετε -εῖτε εον -ουν	όομεν -οῦμεν όετε -οῖτε οον -ουν

## CONTRACT VERBS.

## PASSIVE.

τιμ-		φιλ-		χρυσ-	
ἀόμαι	-ῶμαι	ἐόμαι	-οῦμαι	όομαι	-οῦμαι
ἀή	-ῶ	ἐή	-ῆ	όή	-οῖ
ἀεται	-ᾶται	ἐεται	-εῖται	όεται	-οῦται
ἀόμεθον	-ώμεθον	ἐόμεθον	-οὔμεθον	οόμεθον	-οὔμεθον
ἀεσθον	-ᾶσθον	ἐεσθον	-εῖσθον	όεσθον	-οῖσθον
ἀεσθον	-ᾶσθον	ἐεσθον	-εῖσθον	όεσθον	-οῖσθον
ἀόμεθα	-ώμεθα	ἐόμεθα	-οὔμεθα	οόμεθα	-οὔμεθα
ἀεσθε	-ᾶσθε	ἐεσθε	-εῖσθε	όεσθε	-οῖσθε
ἀονται	-ῶνται	ἐονται	-οῦνται	όονται	-οῦνται
ἀώμαι	-ῶμαι	ἐώμαι	-ῶμαι	όώμαι	-ῶμαι
ἀή	-ῶ	ἐή	-ῆ	όή	-οῖ
ἀηται	-ᾶται	ἐηται	-ῆται	όηται	-ῶται
ἀώμεθον	-ώμεθον	ἐώμεθον	-ώμεθον	οώμεθον	-ώμεθον
ἀησθον	-ᾶσθον	ἐησθον	-ῆσθον	όησθον	-ῶσθον
ἀησθον	-ᾶσθον	ἐησθον	-ῆσθον	όησθον	-ῶσθον
ἀώμεθα	-ώμεθα	ἐώμεθα	-ώμεθα	οώμεθα	-ώμεθα
ἀησθε	-ᾶσθε	ἐησθε	-ῆσθε	όησθε	-ῶσθε
ἀονται	-ῶνται	ἐονται	-ῶνται	όονται	-ῶνται
αοίμην	-ώμην	εοίμην	-οίμην	οοίμην	-οίμην
αοιο	-ῶο	εοιο	-οῖο	όοιο	-οῖο
αοιτο	-ῶτο	εοιτο	-οῖτο	οοιτο	-οῖτο
αοίμεθον	-ώμεθον	εοίμεθον	-οίμεθον	οοίμεθον	-οίμεθον
αοισθον	-ῶσθον	εοισθον	-οῖσθον	οοισθον	-οῖσθον
αοίσθην	-ῶσθην	εοίσθην	-οῖσθην	οοίσθην	-οῖσθην
αοίμεθα	-ώμεθα	εοίμεθα	-οίμεθα	οοίμεθα	-οίμεθα
αοισθε	-ῶσθε	εοισθε	-οῖσθε	οοισθε	-οῖσθε
αοιντο	-ῶντο	εοιντο	-οῖντο	οοιντο	-οῖντο
αού	-ῶ	έου	-οῦ	όου	-οῦ
αέσθω	-ᾶσθω	εέσθω	-εῖσθω	οέσθω	-οῖσθω
αέσθον	-ᾶσθον	εέσθον	-εῖσθον	οέσθον	-οῖσθον
αέσθων	-ᾶσθων	εέσθων	-εῖσθων	οέσθων	-οῖσθων
αέσθε	-ᾶσθε	εέσθε	-εῖσθε	οέσθε	-οῖσθε
αέσθωσαν	-ᾶσθωσαν	εέσθωσαν	-εῖσθωσαν	οέσθωσαν	-οῖσθωσαν
αέσθαι	-ᾶσθαι	εέσθαι	-εῖσθαι	οέσθαι	-οῖσθαι
αόμενος	-ώμενος	εόμενος	-οίμενος	οόμενος	-οὔμενος
αομένη	-ώμενη	εομένη	-οιμένη	οομένη	-οιμένη
αόμενον	-ώμενον	εόμενον	-οιμενον	οόμενον	-οὔμενον

ἐτιμ-		ἐφιλ-		ἐχρυσ-	
αόμην	-ώμην	εόμην	-οίμην	οόμην	-οῖμην
αού	-ῶ	έου	-οῦ	όου	-οῖ
αέτο	-ᾶτο	εέτο	-εῖτο	οέτο	-οῖτο
αόμεθον	-ώμεθον	εόμεθον	-οὔμεθον	οόμεθον	-οὔμεθον
αεσθον	-ᾶσθον	εεσθον	-εῖσθον	οεσθον	-οῖσθον
αέσθην	-ᾶσθην	εέσθην	-εῖσθην	οεσθην	-οῖσθην
αόμεθα	-ώμεθα	εόμεθα	-οὔμεθα	οόμεθα	-οὔμεθα
αεσθε	-ᾶσθε	εεσθε	-εῖσθε	οεσθε	-οῖσθε
αεγντο	-ᾶντο	εεγντο	-οῖντο	οεγντο	-οῖντο

## § 77. Notes on the Paradigm, etc.

(1) Instead of the forms of the Opt. Pres. exhibited in the paradigm, the Attic usually, and other dialects occasionally, employed, particularly in the singular, a *contracted* form with the ending *-ην* instead of *-οιμι*; which is regularly declined; e. g. τιμώην -ώης -ώη ὥητον -ώητον ὥημεν -ώητε -ώησαν. So φιλοίην -ης -η, etc.; χρυσοίην -ης -η, etc.

(2) Aor. 2, also Perf. and Pluperf. 2, are never formed in these verbs. All the other tenses, (Pres. and Imperf. excepted), are of the common and regular structure; and therefore need no paradigm.

(3) The Attics themselves in a few cases neglected the usual contractions of these verbs; e. g. in *dissyllabic* verbs in *-έω*, when *η*, or a vowel of the *O* class, immediately followed the *ε* of the root, as πλέω, πλέη, πλέομεν, πλέουσι, πλέωσι, uncontracted; but πλεῖς, πλεῖ, etc. contracted, because a vowel different from *η* or the *O* class follows the *ε* of the root.

(4) The general rule (§ 76. 2) is, that the *derived tenses prolong the α, ε, ο, of the root*, in these verbs. To this, however, there are not a few exceptions; specially in verbs *-άω -έω*. (a) In *-άω*; such as δαμάω, γελάω, περάω, and others marked in the lexicons, with *ᾶ* short in the Fut., as δαμάσσω, γελᾶσσω, etc. (b) In *ε*; καλέω, ἀρκέω, τελέω, αἰδέομαι, etc., with *ε* short in the Fut. as καλέσω, ἀρκέσω, τελέσω, αἰδέσομαι, etc. (c) Some in *-έω* vary between the long and short vowel, in the derived tenses; e. g. αἰνέω, αἰνέσω, ἤννημαι ποθέω, ποθέσω and ποθήσω, etc. (d) Of verbs in *-όω*, only ἀρόω has short *ο* in the Future; all the rest take *ω*.

(5) Some verbs in *-αω* have *ᾱ* long in the Future instead of *η*, viz. those whose *α* is preceded by *ε, ι, or ρ*; as εἶάω, εἶᾱσσω ἐστιάω, ἐστιᾱσσω δράω, δροᾱσσω. But χράω and ξιράω take *η* in the Future. Ἀκροάομαι has long *ᾱ*.

(6) Six verbs in *-έω* signifying constant motion, have a Fut. *-εύσω*; viz., θέω, νέω, πλέω, πνέω, ρέω, χέω, Fut. πλεύσω, ῥεύσω, etc.

(7) The Subj. and Opt. Perf. pass. of κέκτημαι, μέμνημαι, is formed in a regular way; as Subj. κέκτωμαι, Opt. κέκτημην and -ομην, Subj. μεμνήωμαι, Opt. μεμνημην and -ομην, etc. In general, these tenses are formed in the Contracts as elsewhere, viz. by a Part. and the verb εἰμι.

(8) Some verbs in *-άω* (ζάω, πεινάω, διψάω, and some others) take *ῆ* instead of *ᾶ* in the contracted forms; as ζάω -ῶ, ζάεις -ῆς (not ζᾶς), ζάει -ῆ (not ζᾶ), etc.; Imperf. contracted, ἔζῆς, ἔζῆ, etc.

(9) The epic and the different dialects made minute changes almost without number in the contracted verbs; which can be learned only from the lexicons and from practice.

## VERBS IN -μι.

§ 78. *Leading Peculiarities of the these verbs.*

(1) One distinguishing trait is, that they receive the tense-endings and those which designate person, without any union-vowel between themselves and these endings. A second is, that they accentuate the ante-penult, in the ground-form; a third, that they are all augmented forms and secondary; a fourth, that they are found no where but in the Pres. and Imperf. of all the voices, and Aor. 2 of the act. and middle, and scarcely any of them in all these tenses; a fifth, that they have personal endings peculiar to themselves; a sixth, that mere fragments, e. g. a particular tense only, or a part of one, are commonly used in the forms under consideration.

NOTE 1. With the exception of ἴστημι, τίθημι, δίδωμι, and ἵημι, there is no verb of this class which has even all the *three* tenses named as belonging to them; and such verbs as are employed in these *irregular* forms, often have *regular* corresponding forms also, in the same tenses.

(2) All verbs in -ημι -ωμι, are derivatives of roots -άω, -εω, or οω, i. e. of contract verbs; those in -νυμι -ννυμι, come from verbs in -νω (ω), or from some of the contract forms.

NOTE 1. (a) To find the root in -ημι or -ωμι, drop the -μι, shorten the vowel that precedes it, add the usual and regular -ω ending of the Present, and throw away the prosthetic syllable; e. g. ἴστημι, root σιάω; τίθημι, root θέω, δίδωμι, root δόω. (b) In the forms -νυμι -ννυμι, drop these, and add the -ω; as δείκνυμι δείκω, κορέννυμι, κορέω.

NOTE 2. The prosthetic syllable belongs only to verbs in -ημι and -ωμι. Here it is made by ι when the verb begins with two consonants or with a vowel, as σιάω, ἴστημι, έω, ἵημι; but by ε joined with the first consonant of the root and prefixed, when there is but one consonant at the beginning, as θέω, τίθημι (τ for θ, § 10. R. 4); δόω, δίδωμι. Verbs in -νυμι admit no prosthetic syllable.

(3) The penult *long* vowel of these verbs is retained in the *sing. of all the tenses* in the Indic. *Active*; and also in the dual and plur. of Aor. 2, the cases of τίθημι, δίδωμι, and ἵημι only excepted, in which verbs the vowel is here short in the dual. The *Passive* is distinguished specially by having the same vowel *short* throughout, in the Indicative.

NOTE 4. The irregularities of these verbs are so great, that no rules for their formation in general throughout the tenses, can be given to any serious advantage. They are best learned from the paradigm.



## INDICATIVE.

Pres.	ἴστημι	-ης	-ησι	-ατον	-ατον	-αμεν	-ατε	-ᾶσι
	τίθημι	-ης	-ησι	-ετον	-ετον	-εμεν	-ετε	-ῆσι or -ἑᾶσι
	δίδωμι	-ως	-ωσι	-οτον	-οτον	-ομεν	-οτε	-οῦσι or -όᾶσι
	δείκνυμι	-υς	-υσι	-υτον	-υτον	-υμεν	-υτε	-ῦσι or -ύᾶσι

## SUBJUNCTIVE.

Pres.	ἴστω	-ῆς	-ῆι	-ῆτον	-ῆτον	-ῶμεν	-ῆτε	-ῶσι
	τίθω	-ῆς	-ῆι	-ῆτον	-ῆτον	-ῶμεν	-ῆτε	-ῶσι
	διδώ	-ῶς	-ῶι	-ῶτον	-ῶτον	-ῶμεν	-ῶτε	-ῶσι
	δείκνυω	-ύης	-ύι	-ύητον	-ύητον	-ύωμεν	-ύητε	-ύωσι

## OPTATIVE.

Pres.	ἴσταίην	-ης	-η	-ήτον	-ήτην	-ήμεν	-ητε	-ησαν
	τιθείην	-ης	-η	-ήτον	-ήτην	-ήμεν	-ητε	-ησαν
	διδοίην	-ης	-η	-ήτον	-ήτην	-ήμεν	-ητε	-ησαν
	δείκνύοιμι	-οις	-οι	-οίτον	-οίτην	-οίμεν	-οίτε	-οίεν

## IMPERATIVE.

Pres.	ἴσταθι	-άτω	-ατον	-άτων	-ατε	-τωσαν or -άντων
	ἴστη	-έτω	-ετον	-έτων	-ετε	-τωσαν or -έντων
	τίθει	-ότω	-οτον	-ότων	-οτε	-τωσαν or -όντων
	δίδου	-ύτω	-υτον	-ύτων	-υτε	-τωσαν or -ύντων
	δείκνυθι	-άτω	-ατον	-άτων	-ατε	-τωσαν or -άντων

## INFINITIVE.

Pres.	ἰστάναι
	τιθέναι
	διδόναι
	δείκνύναι

## PARTICIPLE.

Pres.	ἰστάς -ᾶσα -άν
	τιθείς -ῆσα -έν
	διδούς -οῦσα -όν, Gen. όντος, etc.
	δείκνής -ῖσα -ύν

INDICATIVE.

Impf.	ἴστην	-ης	-η	-ατον	-άτην	-αμεν	-ατε	-ασαν
	εἶσθην	-ης	-η	-ετον	-έτην	-εμεν	-ετε	-εσαν
	εἶσιθουν	-θεις	-ει					
	ἐδίδων	-ως	-ω	-οτον	-ότην	-ομεν	-οτε	-οσαν
	ἐδίδουν	-ους	-ου					(ἐδίδουν)
	ἐδεκνυν	-υς	-υ	-υτον	-ύτην	-υμεν	-υτε	-υσαν
	ἐδείκνυον	-υς	-υε					

INDICATIVE.

Aor.2	ἔστην	-ης	-η	-ητον	-ήτην	-ημεν	-ητε	-ησαν
	ἔσθην	-ης	-η	-ετον	-έτην	-εμεν	-ετε	-εσαν
	ἔδων	-ως	-ω	-οτον	-ότην	-ομεν	-οτε	-οσαν

SUBJUNCTIVE.

Aor.2	στώ	-ῃς	-ῃ	-ῃτον	-ῃτην	-ῃμεν	-ῃτε	-ῃσι
	θῶ	-ῃς	-ῃ	-ῃτον	-ῃτην	-ῃμεν	-ῃτε	-ῃσι
	δῶ	-ῶς	-ῶ	-ῶτον	-ῶτην	-ῶμεν	-ῶτε	-ῶσι

OPTATIVE.

Aor.2	σταίην	-ης	-η	-ητον	-ήτην	-ημεν	-ητε	-αῖεν or -ησαν
	θείην	-ης	-η	-ητον	-ήτην	-ημεν	-ητε	-εῖεν or -ησαν
	δοίην	-ης	-η	-ητον	-ήτην	-ημεν	-ητε	-οῖεν or -ησαν

IMPERATIVE.

Aor.2	στέτι*	-ήτω	-ῃτον	-ήτων	-ῃτε	-ήτωσαν, etc.
	θέτι	-έτω	-έτον	-έτων	-έτε	-έτωσαν, etc.
	δότι	-ότω	-ότον	-ότων	-ότε	-ότωσαν, etc.

INFINITIVE.

Aor. 2	στήναι
	θεῖναι
	δοῦναι

PARTICIPLE.

Aor. 2	στάς	-ᾶσα	-όν
	θείς	-εῖσα	-έν
	δούς	-ούσα	-όν Gen. -όντος

\* In the N. Test., ἀνάβα, κατάβα here, from βῆμι ; so ἀνάστα.

## INDIC-

Pres.	ἵσταμαι	-σαι	-ται	-άμεθον
	τίθεμαι	-σαι	-ται	-έμεθον
	δίδομαι	-σαι	-ται	-όμεθον
	δείκνυμαι	-σαι	-ται	-ίμεθον

## SUBJUNC-

Pres.	ἵσταῖμαι	-ῃ	-ῇται	-ώμεθον
	τιθεῖμαι	-ῃ	-ῇται	-ώμεθον
	διδόῃμαι	-ῃ	-ῇται	-ώμεθον
	δείκνυῖμαι	-ῃ	-ῇται	-ώμεθον

## OPTA-

Pres.	ἵσταίμην	-ο	-το	-αίμεθον
	τιθείμην	-ο	-το	-είμεθον
	διδόίμην	-ο	-το	-οίμεθον
	δείκνυίμην	-ο	-το	-οίμεθον

## IMPER-

Pres.		ἵσταίω	-άσθω	
		ἵστω		
		τίθεσο	-έσθω	
		τίθου		
		δίδοσο	-όσθω	
Imperf.		δίδου		
		δείκνυσσο	-ίσθω	
	ἵσταίμην	-ασο (-τω)	-ατο	-άμεθον
	τιθείμην	-εσο (-ου)	-ετο	-έμεθον
	εδιδόμην	-οσο (-ου)	-οτο	-όμεθον
	εδείκνυμην	-υσο	-υτο	-ίμεθον

## INFINITIVE.

Pres.	ἵστασθαι
	τιθέσθαι
	δίδασθαι
	δείκνυσθαι

## PARTICIPLE.

Pres.	ἱστάμενος	-η	-ον
	τιθέμενος	-η	-ον
	διδόμενος	-η	-ον
	δείκνύμενος	-η	-ον

ACTIVE.

-ασθον	-ασθον	-άμεθα	-ασθῃς	-ανται
-εσθον	-εσθον	-έμεθα	-εσθῃς	-ενται
-οσθον	-οσθον	-όμεθα	-οσθῃς	-ονται
-υσθον	-υσθον	-ύμεθα	-υσθῃς	-υνται

TIVE.

-ῃσθον	-ῃσθον	-ώμεθα	-ῃσθῃς	-ώνται
-ῆσθον	-ῆσθον	-ώμεθα	-ῆσθῃς	-ώνται
-ῶσθον	-ῶσθον	-ώμεθα	-ῶσθῃς	-ώνται
-ησθον	-ησθον	-ώμεθα	-ησθῃς	-ωνται

TIVE.

-αῖσθον	-αῖσθην	-αίμεθα	-αῖσθῃς	-αῖντο
-εῖσθον	-εῖσθην	-είμεθα	-εῖσθῃς	-εῖντο
-οῖσθον	-οῖσθην	-οίμεθα	-οῖσθῃς	-οῖντο
-οισθον	-οισθην	-οίμεθα	-οισθῃς	-οιντο

ACTIVE.

-ασθων	-άσθων		-ασθῃς	-άσθωσαν, etc.
-εσθων	-έσθων		-εσθῃς	-έσθωσαν, etc.
-οσθων	-όσθων		-οσθῃς	-όσθωσαν, etc.
-υσθων	-ύσθων		-υσθῃς	-ύσθωσαν, etc.

-ασθον	-άσθην	-άμεθον	-ασθῃς	-αντο
-εσθον	-έσθην	-έμεθα	-εσθῃς	-εντο
-οσθον	-όσθην	-όμεθα	-οσθῃς	-οντο
-υσθον	-ύσθην	-ύμεθα	-υσθῃς	-υντο

## MIDDLE VOICE.

## INDICATIVE.

Aor. 2	ἐστάμην	-ατο (ον)	-άμεθον	-ασθον	-άσθην	-άμεθα	-ασθε	-αντο
	ἐδέμην	-ετο (ον)	-έμεθον	-εσθον	-έσθην	-έμεθα	-εσθε	-εντο
	ἐδόμην	-οτο (ον)	-όμεθον	-οσθον	-όσθην	-όμεθα	-οσθε	-οντο

## SUBJUNCTIVE.

Aor. 2	στῶμαι	-ῆται	-ώμεθον	-ῆσθον	-ῆσθον	-ώμεθα	-ῆσθε	-ῶνται
	θῶμαι	-ῆται	-ώμεθον	-ῆσθον	-ῆσθον	-ώμεθα	-ῆσθε	-ῶνται
	δοῦμαι	-ῶται	-ώμεθον	-ῶσθον	-ῶσθον	-ώμεθα	-ῶσθε	-ῶνται

## OPTATIVE.

Aor. 2	σταίμην	-το	-άμεθον	-άσθον	-άσθην	-άμεθα	-ασθε	-άντο
	θείμην	-το	-έμεθον	-έσθον	-έσθην	-έμεθα	-εσθε	-έντο
	δοίμην	-το	-όμεθον	-όσθον	-όσθην	-όμεθα	-οσθε	-όντο

## IMPERATIVE.

	στάσω	-άσθω	-ασθον	-ασθων	-ασθε	-ασθισαν, etc.
	θεύσω	-έσθω	-εσθον	-έσθων	-εσθε	-έσθισαν, etc.
	δόσω	-όσθω	-οσθον	-όσθων	-οσθε	-όσθισαν

## INFINITIVE.

Aor. 2	στάσθαι
	θείσθαι
	δοσθαι

## PARTICIPLE.

Aor. 2	στάμενος -η -ον
	θείμενος -η -ον
	δομενος -η -ον



## § 79. Notes on the Verbs in -μι.

(1) Verbs in -μι have, for the most part, a corresponding form in -ω, which is declined as Verba Pura, and is often employed in all the tenses, instead of the forms in -μι.

(2) In the Imperf. sing. all the verbs in -μι (the first conj. only excepted, viz. ἴστημι) usually have forms like the barytones in -ω; and the 2 and 3 pers. sing. are generally of this kind. Even in the case of ἴστημι, the Ionic has such forms in the Imperf., e. g. ἴστων, ἴστας, ἴστα, etc. In the Present, the 1 pers. sing. is generally of the form in -μι; the other persons often take the barytone form, i. e. they appear as if coming from ἰσάω, τιθέω, διδῶ, etc.

(3) The student will observe, that in the Subj. and Opt. modes, act. and passive, the accent does not fall back (where it might and would in regular verbs) upon the root-syllable, but remains (where it can) on the syllable of the ending which comes next after it; e. g. τιθήτον (not τίθητον), διδοῖτον (not διδοιτον), ἰσῶμαι (not ἴσωμαι), διδοῖσθον (not διδοισθον), etc. Such are the usual forms. But still, in the Passive and Middle, both in the Opt. and Subj., there are forms which appear to come from barytones in -ω, and have the common accentuation and forms; e. g. τίθωμαι (not τιθῶμαι), Opt. τιθοίμην (not τιθειμην), δίδωμαι (not διδῶμαι), etc. These cases of peculiar accentuation belong to conj. 2 and 3; but even in conj. 1. (ἴστωμαι), the accentuation in the Opt. sometimes follows the same rule of exception to the general principle here, although the forms do not; as ἰσταίμην, ἴσταιο, ἴστατό, etc. (not ἰσταῖο, ἰσταῖτο, etc., according to the usual accentuation.)

(4) The reader should also observe, that in the Subj. and Opt. throughout, of the verbs in -μι, the forms are borrowed from the barytone -ω, and accented in the regular way. This class of verbs form no Aor. 2, act. or middle. Some exceptions to the first remark, (e. g. δαίνυτο, πηγνυτο, etc.), appear to be formed by syncope.

(5) The syncopated forms of the dual and plur. Opt. act., in the three first conjugations, are exhibited in the paradigm. The Passive forms of the Opt. resemble this syncope throughout.

(6) The Imper. Aor. 2 middle puts a circumflex on the simple forms, in the 2 pers. sing.; which a dissyllabic preposition moves back; e. g. θοῦ and also ἐνθοῦ, but κατάθου. Out of the 2 pers. sing., the accentuation is as usual; e. g. ἔνθεςθε, κατάθεςθε, etc.

(7) The dialects occasion a great variety of changes in these irregular verbs. Some of these are, (a) Prolongation of forms; e. g. θῶ, Ion. θέω, Epic θείω; so σιῶ, στέω, στείω, etc.; δῶ, δῶω, Opt. δῶη for δοίη in the N. Test., etc. (b) The Inf. in -μεν -μεναι, as τιθέμεν, τιθέμεναι, for τιθέναι; δόμεν, δόμεναι, for δοῦναι, etc. (c) So ἐτίθεα (Ion.) for ἐτίθην, ἐτίθεν (epic) for ἐτίθεσαν, διδόντι (Dor.) for διδοῦσι, τιθέσθαι (Ion.) for τίθενται, etc.

(8) It not unfrequently happens, that verbs which have a Pres. and

Imperf. only (such as verbs *-ύω -άω -όω* form), also exhibit an Aor. 2 as if they came from *-μι*. So *ἔφυν, ἔδυν, ἔβην, ἔφθην, ἔτελν, ἔγνω*, etc., whose ground-forms are *φύω, δύω, βαίνω, φθάνω, (τλάω), γιγνώσκω (γρόω)*, etc. The reason of this is apparent, viz., because those ground-forms in *-νω*, etc., allow no Aor. 2; consequently a root in *-μι* is assumed, from which Aor. 2 is constituted.

GENERAL REMARK. Usually no verbs in *-ημι* or *-ωμι* are formed, except from *dissyllabic* roots. Longer forms appear to have been cacophonous to a Greek ear, in these conjugations.

### § 80. Formation of the other tenses of verbs in *-μι*.

(1) In general these are formed *regularly*, as if they were derivatives of verbs in *-άω -έω -όω -ύω*; and therefore need no special rules. But,

(2) The Aor. and Fut. *passive* take a *short* vowel in the root throughout.

E. g. *ἐτέθην, τεθήσομαι ἐστιάθην, σταθήσομαι ἐδόθην, δοθήσομαι*, etc.

(3) The Perf. and Pluperf. *passive*, on the contrary, take a *long* syllable; as *τέθειμαι, δέδειγμαι*, etc.

NOTE 1. But *ἵστημι* and *δίδωμι* adopt a short vowel in the Perfect; e. g. *ἕσταμαι, δέδομαι*. In the Perf. act. Inf., the form *ἐστάναι* (for *ἐστηνάναι*) is used in the N. Testament.

NOTE 2. The verbs *τίθημι, ἵημι, δίδωμι* have an irregular Aor. 1 active, viz., *ἔθηκα, ἤκα, ἔδωκα*. But out of the Indic. these forms are not employed. Their similarity to the Perf. probably occasioned the Perf. of the verbs *τίθημι* and *ἵημι* to assume an irregular form, viz., *τέθεικα, εἵκα, Πασσ. τίθειμαι, εἴμαι* (*ει* instead of the regular *η*).

### § 81. Anomalous Verbs in *-μι*.

(1) The three principal ones are from the old roots *ἔω, to send, place, clothe*; *ἔω, to be*; and *ἵω, to go*. They assume respectively the ground-forms *ἵημι, εἰμί*, and *εἴμι* (see § 78. 2); and in many of their derivate forms, they either coincide, or approximate very nearly to each other. Hence the importance of paradigms for the learner.

## I. "ἵημι from ἔω, to send, etc.

## ACTIVE VOICE.

Ind. Pres. ἵημι -ης -ησι -ατον -ατον -αμεν -ατε -ᾶσι or -ῆσι. Subj. Pres. ἴῳ -ῆς -ῆ, etc. Opt. Pres. ἴεην -ης, etc. Imp. Pres. ἴει (ἴεθι) ἴέτω, etc. Inf. ἴναι. Part. ἰείς -εῖσα -έν. Imperf. ἰον (ἴων), ἱεῖς, etc. (as if from ἰέω). Also ἵην -ης, etc. 3 pers. plur. ἴσαν. Indic. Fut. ἴσω. Aor. 1. ἴκα (ἔηκα). Perf. εἶκα. Pluperf. εἶκεν. Aor. 2, (no sing.); plural, ἔμεν, ἔτε, ἔσαν, or (with augment) ἐμεν, εἶτε, εἶσαν. Subj. ᾶ -ῆς, etc. Opt. εἴην -ης, etc.; and plur. contracted, εἴμεν, εἶτε, εἶεν. Imper. ἔς (ἔθι), ἔτω, etc. Inf. εἶναι. Part. εἶς, εἶσα, εἶν.

## PASSIVE.

Pres. ἵεμαι. Imperf. ἰμην. Perf. εἵμαι. Pluperf. εἵμην. Aor. 1. ἔθην (εἴθην). In the N. Test., ἀφείωνται (Doric) 3 plur. Perfect pass., for ἀφείνται, from ἀφίημι.

## MIDDLE.

Ind. Fut. ἴσομαι. Aor. 1 ἠκάμην. Aor. 2 ἔμην (εἵμην). Subj. ᾧμαι. Imper. οὔ. Inf. ἔσθαι. Part. ἔμενος -η -ον.

NOTE 1. The simple verb ἵημι is seldom used; but the compounds ἀνίημι, ἀφίημι, ἐπίημι, μεθίημι, ξυνίημι, προίημι, ὑφίημι, etc., occur so often, that it becomes indispensable for the student to be acquainted with the inflections of the simple verb. After these all the compounds are modelled of course, with such exceptions as inserting or omitting the necessary aspirates, etc., necessarily occasion.

## II. Verbs εἶμι to be, and εἴμι to go.

(2) These are most easily distinguished, where they nearly resemble each other, by their *accentuation*; and the best method of learning them, is, to place them by the side of each other.

Indic. Pres.	εἶμι, εἶς or εἴ, ἐστί	ἐστόν, ἐστόν	έσμέν, έστέ, εἶσι
	εἴμι, εἶς or εἴ, εἶσι	ἵτον, ἵτον	ἵμεν, ἵτε, ἵασι
Subj. Pres.	ᾶ, ῆς, ῆ, etc.	ῆς, ῆς, ῆς, etc.	
Opt. Pres.	εἴην, εἴης, εἴη, etc.	ἵοιμι, -οις, -οι, etc.	
Imper.	ἴσθι (ἔσο), ἔστω (ἦτω), etc.	ἵθι, ἵτω, etc.	
Inf.	εἶναι		
Part.	ᾶν, οὔσα, ὄν		
	ἰών, ἰούσα, ἰόν		

Imperf. ἦν, ἦς, ἦ or ἦν ἦτον, etc. 3 plur. ἦσαν  
 ἦέν -εις -ει -ειτον, etc. 3 plur. ἦσαν

Fut. (of εἶμι to be), ἔσομαι, ἔσῃ (-εῖ), ἔσεται or ἔσται, ἐσόμεθον, etc. Imperf. (middle) from εἶμι to be, ἤμην. Fut. middle (of εἶμι to go), εἰσομαι, Aor. 1 εἰσάμην.

NOTE I. Of both these verbs there are a great variety of forms in the poets, dialects, etc., which the lexicons now exhibit, and also the larger grammars; e. g. (from εἶμι to be) Subj. ἔω, ἔης, etc.; Opt. ἔοιμι, etc. Imp. ὄντων (for ἔστωσαν); Inf. ἔμεν, ξίμεναι, ἔμμεναι, etc., (for εἶναι); Part. ἐών -οῦσα, etc., IMPERF. ἔα, ἦα, ἔον, ἔσκον, etc.

The Imperf. of εἶμι (to go) has also ἦῖα, or ἦῖον -εῖς -εῖς, etc.; also εἶν, εἶς, εἶ, ἔμεν, ἦτε, ἔσαν. Aor. 2 ἔον, etc.

(3) The verb εἶμι (to be) is an *enclitic* in the Present, *the 2 pers. sing. only excepted*, which is never so. *Εἶμι* is enclitic, however, only when it stands in a proposition where it connects a subject (expressed or implied) and a predicate.

NOTE 1. When it merely asserts existence, e. g. θεὸς ἐστίν, it takes the accent, but generally transfers it (in the 3 pers. sing.) to the first syllable of the word. The same transfer takes place, when ἐστί stands after ὥς, οὐκ, εἰ, and after τοῦτ', ἀλλ'; e. g. οὐκ ἐστί, τοῦτ' ἐστί, etc. Elsewhere, however, when it is *prevented* simply by the state of the preceding word, etc., from being enclitic, it retains its tone on the ultimate, as in the paradigm; e. g. λόγος ἐστί, ἀγαθὸς δ' ἐστί.

NOTE 2. The verb εἶμι (to go) is the only verb in -μι from a root ἔω, i. e. from a root whose first letter is Iota. Its Pres. εἶμι has the sense of the Fut., *I will go*.

### III. The verbs φημί, κέιμαι, and οἶδα (ἴσκημι).

(5) Φημί is declined like ἴσκημι; and is otherwise irregular only in regard to its accentuation in the Present, where (like εἶμι) it is an *enclitic*, and when accented places the tone on the *ultimate*. But the 2 pers. sing. (φῆς) is *not* enclitic.

NOTE 1. The Subj. is φῶ, Opt. φαίην, Imper. φάθι, Inf. φάναι, Part. φάς. The Imperf. is ἔφην -ης -η ατον -άτην, etc., also (by *aphaeresis*) the Imperf. sing., 1 and 3 pers., is ἦν, ἦ (for φῆν, φῆ.)

Κεῖμαι is deponent, and its derivatives appear to come from κείω and κείω.

Hence from the latter, in the Pres., κέιμαι -σαι -ται, etc., Imperf. ἐκέμην -σο -το, etc., Inf. κείσθαι, Imp. κείσο, Part. κείμενος; but the Subj. (from κείω,) κέωμαι -η, etc.; Opt., κεόμην -οιο, etc.

(6) *Oĩδα* is an anomalous Perf. 2 (in reality from *εἶδω*), used like the Present as to sense. In the older grammarians this word is derived from *ἴσημι*.

It is declined thus: *οἶδα, οἶσθα* (for *οἶδασθα*), *οἶδε ἵστον -ον ἴσμεν, ἴστε, ἴσασι*. But in the other modes the *αι* is dropped, and *ει* of the root resumed; as Subj. *εἶδω*, Opt. *εἰδείην*, (Imp. *ἴσθι, ἴστω*, etc.) Inf. *εἰδέναι*, Part. *εἰδώς -υῖα -ός*. Plup. 2, *ἤδειν -εις -ει*, etc. (Attice *ἤδη -ης -η, ἤσμεν*, etc.)

#### *Remarks on Anomalous Verbs.*

(7) In all the late grammars there is a large class of these inserted. This indeed is very useful and convenient for beginners; but such verbs may be found equally well in the better lexicons. As I aim at brevity, where there is no important sacrifice to be made by it, I shall simply name the defective verbs of the N. Test. here, remitting the reader to the most recent lexicons of Wahl, Bretschneider, and Robinson, which will give him the synopsis which he needs of these verbs.

The defective verbs in the N. Test. are *ἄγω, αἰρέω, ἀκούω, ἀμαρτέω, ἀνέχομαι, ἀνοίγω, ἀπαντάω, ἀποκτείνω, ἀπόλλυμι, ἀρπάζω, αὐξάνω, βασκαίνω, βιόω, βλαστάνω, γαμέω, γελάω, γίγνομαι, δίδωμι, διώκω, δύω, εἶδω, εἴπω, ἐχγέω, ἐπαινέω, ἐπιπορεύω, ἐρχομαι, εὐρίσκω, ζάω, ἥκω, θάλλω, κατάγνυμι, κατακαίω, καταλείπω, κεράννυμι, κερδαίνω, κλαίω, κλέπτω, κρᾶζω, κρέμαμαι, κρύπτω, νίπτω, οἰκτείρω, ὀμνύω, ὀράω, παίζω, πέτομαι, πίνω, πίπτω, ῥέω, σαλπίζω, σημαίνω, σπονδάζω, στηρίζω, φαγεῖν, φαίνω, φαύσκω, φέρω, φύω, χαίρω, χαρίζομαι, ὠθέω, ὠνέομαι*.

Several of these, however, can hardly be called defective verbs, when compared with a multitude of others in the Greek language. But as there is more or less of irregularity attached to them in some respects, they are here classed together.

#### § 82. *Verbal Adjectives or Verbals.*

(1) In general, verbs may form two classes of these, viz., (a) Those ending in *τός -τή -τόν*. (b) Those ending in *τέος -τέα -τέον*.

NOTE 1. The first class have simply a *passive* meaning, as *λεπτός spoken*; or else (more usually) they designate *what may or can be done*, etc., as *αἰρετός eligible*; but sometimes have an *active* meaning, as *μενετός waiting*; and lastly, at times, the same meaning as verbals in *-τεος*, e. g. *βιώτον ἐστί, one must live*. The second class (in *-τέος*) denote *what must be done*, as *αἰρετέον, capiendum, eligendum*.

(2) The most convenient rule for forming these, is to take Aor. 1 passive as the root; then reject the ending *-θην* and the augment *ε*, and you have the *stem*; to this append *-τός* or *-τέος*, and change



the *aspirate* of the stem into a *tenuis*, that it may correspond with the  $\tau$  of the ending ; § 10. R. 2.

E. g. λέγω, ἐλέχθην, λεκτός· στρέφω, ἐστρέφθην, στρεπτός· φιλέω, ἐφιλήθην, φιλητέος· παύω, ἐπαύσθην, πανστός, etc.

### § 83. ADVERBS.

(1) These are divided into two general classes, *original* and *derived*.

(2) We may call those *original*, whose derivation cannot be satisfactorily shewn ; e. g. μάλα, τάχα, ἔνθα, ἐκεῖ, ποῦ, τότε, etc. The consideration of these belongs merely to the lexicon.

(3) *Derived* adverbs are divided into various classes ; viz.,

(a) Those which come from adjectives, and terminate in -ως ; e. g. σοφός, σοφῶς.

NOTE 1. These are formed by appending -ως to the root of the adjective ; e. g. μέγας, root μεγαλ, μεγάλως· σώφρων, root σώφρων, σωφρόνως· χαρίεις, root χαριεντ, χαριέντως, etc. Adjectives in -ος -ης which are oxytones, form adverbs with a circumflex on the *ultimate* ; e. g. καλός, καλῶς· ἀκριβής, ἀκριβῶς. But adjectives *paroxytone* form adverbs accented in the same way ; as ἀνθάδης, ἀνθάδως. All adverbs from adjectives in -υς, make adverbs *paroxytone*, because the Gen. (which develops the true root) is *paroxytone* ; as ἡδύς, ἡδέως, the Gen. of the adjective being ἡδέος.

(b) Those which come from adjectives, and still preserve the form of adjectives. These are, (a) Such as are in the neut. gender, either sing. or plural.

E. g. ταχύ, μικρόν, μικρά. The neut. plural, however, is seldom used adverbially in prose, except in the comp. and superl. degrees.

(b) Such as take the form of the Dat. sing. feminine.

E. g. such as κοινῇ *commonly*, ἰδίᾳ *privately*, etc. But the Dat. in such a case is more commonly written without the subscript ι, as εἰχῇ, διχῇ, etc.

(c) Those which assume or retain the forms of nouns, or add a paragogic syllable to them.

These are, (1) The Acc. without a preposition ; as ἀρχήν *at first*. (2) Those which take the forms of various cases united with prepositions ; as παραχρῆμα *immediately*, προὔργου *serviceably*, ἐκποδῶν *aside*, etc. (3) Those

which append to nouns the paragogics *θεν, θι, δε, ξε, σι, οῖ, δόν, στί, δην, τί, εἰ, ξ*.

E. g. οὐρανόθεν, οὐρανόθι, οἶκονδε, Ἀθήναζε, Ἀθήνησι, Ἰσθμοῖ, βοτρυδόν, Ἑλληνιστί, λογάδην, ἐκοντί, πανδημει, ἀναμίξ.

(d) Some are derived from the roots of verbs; e. g. κρύβδην from κρύπτω, πλέγδην from πλέκω.

(e) Some are derived from prepositions by suffixing *-ω*; as ἄνω from ἄνα, κάτω from κατά, etc. Some few have this ending which are otherwise derived; as οὔτω, ὁπίσω, etc.

(4) COMPARISON OF ADVERBS. In respect to this, adverbs resemble adjectives; as we might naturally expect from their kindred signification. The comparison is usually made, *by assuming the form of the neut. sing. of adjectives for the COMPARATIVE degree, and the neut. plural for the SUPERLATIVE.*

E. g. σοφῶς, σοφώτερον, σοφώτατα· αἰσχροῶς, αἰσχριον, αἰσχιστα.

NOTE 1. Not a few adverbs, however, which are derived from prepositions, etc., form the comparison by *-τέρω* and *-τάτω*; e. g. ἄνω, ἄνωτέρω, ἄνωτάτω; and even some others, as ἐγγύς, ἐγγυτέρω, ἐγγυτάτω.

NOTE 2. Some take *-ως* even in the comp. and superl. degrees; as ἀληθῶς, ἀληθεσιτέρως, ἀληθεσιτάτως. A few, moreover, are irregular in their comparison, in like manner with adjectives; as μάλα, μᾶλλον, μάλιστα· ἄγχι, ἄσσον, ἄγχιστα.

## § 84. PREPOSITIONS.

(1) The *primitive* prepositions are the following eighteen; viz., ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς, ἐν, ἐξ, ἐπί, κατά, μετά, παρά, περί, πρό, πρόσ, σύν, ὑπέρ, ὑπό. These are all *oxytones*; and these only are united with verbs without changing their form.

NOTE 1. When the dissyllabic prepositions here enumerated (ἀμφί, ἀνά, ἀντί, διά excepted) follow the noun which they govern, they shift their accent to the first syllable; e. g. τούτου πέρι. So, also, when they are used as adverbs; e. g. ἐγὼ πάρα I am present, for ἐγὼ πάρεμι.

(2) The prepositions in most common use may be classed according to their regimen; viz.,

(a) Such as govern the Gen. only; viz., ἀντί, ἀπό, ἐκ (ἐξ), ἔνεκα, πρό.

(b) The Dat. only; viz., ἐν, σύν. (c) The Acc. only; viz., ἀνά, εἰς (ἐς).

(d) Such as govern the Gen. and Acc. ; viz., *διά, κατά, ὑπέρ*. (e) Such as govern the Gen., Dat., and Acc. ; as *ἀμφί, ἐπί, μετά, παρά, περί, πρὸς, ὑπὸ*.

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REMARK ON INTERJECTIONS.

As these words are mere exclamations of grief, joy, etc., and are immutable, there need nothing be said in respect to them here. It is well however to remark, that  $\omega$  before the Voc. has the circumflex ; but employed as an exclamation it takes the acute ( $\acute{\omega}$ ) ; yet there is no uniformity here in the various editions.

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§ 85. *Formation of derived or secondary words.*

(1) The meaning of this is, that one class of words must be considered as simple or original, they being invented in order to express the *first* ideas respecting any particular thing or action ; while another class are secondary, i. e. of such a form and signification as to render it quite probable that they were derived from other and primitive words. To exhibit the principles which regulate the formation of this latter class of words, is the object of the present section.

NOTE 1. Grammarians, at least the more cautious and intelligent of them, do not pretend with absolute certainty to distinguish in all cases, the *primary* from the *secondary* words. But in general they assume the principle, that the shorter and more simple words, the names of obvious things, actions, etc., are *primitive*, and others *derived* or *secondary*.

DERIVATE VERBS.

(2) To the root of the primitive word, is suffixed one of the following endings, viz., *άω -έω -εῦω -όω -άζω -ίζω, -αίνω -ύνω*, in order to constitute the more *usual* classes of derived verbs. Between these classes, however, there are some distinctions as to sense ; e. g.

(a) VERBS IN *-έω -εῦω*, (formed from nouns of every kind of ending), usually express *the state, or action, or practice of that which the original noun designates*.

E. g. βασιλεύς *a king*, βασιλεύω *to reign*; δοῦλος *a servant*, δουλεύω *to serve*; κοινωνός *a partaker*, κοινωνέω *to participate*, etc.; πόλεμος *war*, πολεμεῖν *to practice war*; αὐλός *a flute*, αὐλεῖν *to play on the flute*; ἵππος *a horse*, ἵππεύειν *to ride on horseback*, etc. In general, endings of this sort are *intransitive*; but not without some exceptions, as φίλος, φιλέω *I love*.

(b) VERBS IN -άω. These naturally spring from nouns in -α -η, of Dec. I. But some others are included also. These mostly signify *the possession of some quality or attribute*; but some of them signify *to practice that which the noun designates*.

E. g. κόμη *hair*, κομᾶν *to have long hair*; λίπος *fat*, λιπᾶν *to be fat*; also βοή *cry*, βοάω *to cry out*; τιμή *honour*, τιμᾶν *to do honour*, etc.

(c) VERBS IN -όω. These come mostly from words belonging to Dec. II., and signify *the making of any thing into that which the root indicates*; or *the using that thing in any way*; or *the furnishing one with such thing*, or causing one to be subject to its influence, etc.

E. g. δοῦλος *a slave*, δουλόω *to enslave*; χρυσός *gold*, χρυσόω *to gild*; πῦρ *fire*, πυρρόω *to put into the fire*; πτέρον *wing*, πτερόω *to furnish with wings*; σταυρός *a cross*, σταυρόω *to crucify*.

(d) VERBS IN -υνω come from adjectives, and signify *the making or causing any thing to be such as the adjective implies*.

E. g. ἡδύνειν *to make sweet*, from ἡδύς *sweet*; σεμνύνειν *to make venerable*, from σεμνός *venerable*, etc.

NOTE 1. Verbs in -αίνω sometimes have the like meaning, as λευκαίνειν *to make white*; but oftentimes these are neuter verbs, as χαλεπαίνειν *to be enraged*, etc.; and sometimes they express other shades of meaning, as σημαίνω *to signify*, etc.

(e) VERBS IN -άζω -ίζω. The first ending comes more naturally from nouns in Dec. I., but is not limited to such. The variety of signification in verbs of these classes is too great to be brought under any definite heads. When they come from *proper names*, however, they signify acting, looking, speaking, etc., like those which are designated by the noun; e. g. Μεδίζειν *to act like a Mede*; Φιλιππίζειν *to take sides with Philip*, etc.

REMARKS. Comparison of verbal forms in the N. Testament. Some derivate forms are more frequent here than in classic Greek; viz., (1) Forms in -όω; which stand sometimes where we might expect forms

in *εύω*, e. g. *δεκατόω* (classic, *δεκατεύω*); or in *-ίζω*, as *ἀφυπνόω* (class. *ἀφυπνίζω*); or in *-ύνω*, as *κραταιόω* (class. *κρατύνω*); or *-εω*, as *σθενόω* (class. *σθενέω*). (2) *Forms in -ίζω* are very frequent, and arise from roots of all kinds, even the most diverse; e. g. *δειγματίζω* from *δείγμα*, *πελεκίζω* from *πελεκύς*, *ἀφρειζω* from *ἀφρεῖς*, etc. (3) *Forms in -άζω* and *-εύω*, though unusual, occur; e. g. *νηπιάζω*, *σινιάζω*, etc.; *μεσιτεύω*, *μαγεύω*, etc. (4) *Verbs in -θω*, are rather more frequent than usual; e. g. *νήθω*, *κνήθω*, *ἀλήθω*, etc. (5) *Verbs in -σκω* are rare; nor are they always *inchoative*, e. g. *μεθύσκω* to make drunk, *γαλισκομαι* in the common *pas sive* sense.

### *Special modes of forming derived verbs.*

(3) One of these is, by adding *-ω* to the root and augmenting it internally.

E. g. *ποικίλος*, *ποικίλλω*; *φάρμακον*, *φαρμάσσω*, etc.

(4) *Desiderative verbs* are commonly formed from the Fut. of another verb, by changing *-σω* into *-σεῖω*.

E. g. *γελάσω* I shall laugh, *γελαισεῖω* I long to laugh.

NOTE 1. Sometimes *-άω* *-ιάω* are employed in forming verbs of this class; e. g. *θανάτάω* I long for death; *στρατηγιάω* I wish to be leader, etc.

(5) *Frequentatives* take *-ζω*.

So *αἰτεῖν* to ask, *αἰτίζειν* to ask repeatedly, i. e. to beg. But the reader is not to suppose that all verbs in *-ζω* belong to this class; this would be a great mistake.

(6) *Inchoatives* are formed by *-σκω*.

Thus *ἡβάω* I am young, *ἡβάσκω* I am becoming young. But this ending is not limited solely to conveying this sense. It sometimes has a simple meaning; as *πιπίσκω* I give to drink.

NOTE 1. The poetic Imperf. ending *-σκον* (§ 71. 6. a), has no relation to this.

### *Derivation of Nouns.*

(7) The number of derivates of this class from verbs is so great, and the modes of derivation so various, that all attempts fully to classify them would be vain. Three leading classes, however, may be named.

(a) The masc. endings *-εις* *-της* *-τηρ* *-τωρ*, and the fem. endings *-εια* *-ισσα* *-ις* *-τειρα* *-τρια* *-τρις*, usually denote *agents*; e. g. *γραφεύς* scribe, *αὐλητής* piper (masc.), *αὐλητρίς* piper (fem.), *σώτειρα* deliverer (fem.), etc.



(b) The endings *-σις -ξις -ψις* denote *action* or the *doing of any thing*, usage of any kind, etc.; as *πράξις, ποίησις, μίμησις*, etc.

(c) The endings *-α -η -ος -μη -μος* more usually (not exclusively) denote *abstract quality*; as *χαιρά, γνώμη, ὄδυρμός*, etc.

(d) The names of the *instrument*, etc., more usually end in *-τήριον -τρον -τρα -εϊον*; as *λουτήριον bathing tub, λουτρόν bath, ὀρχήστρα place for dancing, κουρδεϊον barber's shop*, etc.

(8) *Nouns derived from adjectives* usually denote the abstract quality of the adjectives.

E. g. *σοφία* from *σοφός*, *ἀλήθεια* from *ἀλήθης*, etc. The endings are commonly *-ια -εια -σια -οια -συνη -ος -της*.

REMARKS ON N. TEST. USAGE. Verbal derivations are, (1) The ending *-μος*, which is extended to several cases not extant in the classics; e. g. *πειρασμός, ἔνταφιασμός, ῥαντισμός*, etc. (2) The endings *-μα -σις* are peculiarly prevalent; the first, as in *βάπτισμα, ῥάπισμα, ἡττημα, αἵτημα*, etc., mostly (but not altogether) of an *abstract* meaning, or *nomina actionis*, like the Inf. mode; the second (*-σις*), as *δικαίωσις, βίωσις*, specially in the Ep. to the Hebrews, which also are *nomina actionis*. (3) The ending *-μονή* is also used with an *abstract* meaning; as in *πλησμονή, πεισμονή*, etc. (4) *Concretes* or *agents* from verbs in *-άζω -ίζω -ύζω* have nothing peculiar in the N. Test., except some new formations; e. g. *βαπτιστής, Ἑλληνιστής*, etc.

Adjective derivations are, (5) Nouns in *-της -οτης*, from adjectives in *-ος*, etc., as *ἀγιότης, τελειότης, τιμιότης*, used as *abstracts*. (6) Some nouns in *-συνη* and *-ια*, of the like signification; as *ἐλεημοσύνη, μεγαλωσύνη*, etc.; so *ἐλαφρία*, etc. (7) Nouns in *-ήριον* are neuters from adjectives.

### *Derivation of adjectives.*

(9) The endings *-ιος -ικός* appended to nouns denote, that the attribute which the nouns designate belongs to some person or thing.

E. g. *φίλιος*, and *φιλικός* *friendly*, *ποτάμιος* *belonging to the river*, etc.

NOTE 1. In like manner adjectives in *-αιος -ειος -οιος -ως* (prolonged form of *-ιος*) are mostly construed.

(10) Adjectives in *-εος -ινος* denote the *material* out of which any thing is composed.

E. g. *χρύσεος* *golden*, *λίθινος* *of stone*.

(11) Adjectives in *-ρος -ερος -ηρος -άλεος -εις -οεις -ώδης*, usually indicate *fulness* or *abounding* in the quality which they designate.

So *οἰκτρός* *compassionate*, *πυρόεις* *fiery*, *ψαμμώδης* *sandy*, etc.

(12) Adjectives in *-ιμος* indicate *usefulness* or *fitness* for any particular purpose ; etc.

E. g. *χρήσιμος* *profitable*, *πότιμος* *drinkable*, etc.

N. B. For *verbal* adjectives, see § 81.

REMARKS ON N. TEST. USAGE. (1) The contested adjectives *περιούσιος*, *ἐπιούσιος*, probably come from the participial forms *περιούσα*, *ἐπιούσα* ; like *ἐκούσιος* from *ἐκούσα*. (2) The contested readings *σάρκινος* and *σαρκικός*, in 1 Cor. 3 : 1. Heb. 7 : 16, can hardly be doubtful. *Σάρκινος* would mean, *made of flesh*, which would not be apposite. See No. 10. above. Endings, however, in *-ινος* occur in the N. Test., which have relation to *time* ; e. g. *ὀφθινός*, *πρωϊνός*, which are later forms of Greek, instead of the earlier ones in *-ιος*.

As to verbals in *-τος* (§ 82), *πείθος* *persuasive*, in 1 Cor. 2 : 4, is a contested form ; but it may mean *persuasive*, as may be seen in § 82. 1. So *ἀπείραστος* (James 1 : 13) is capable of an *active* signification ; and *παθητός* (Acts 26 : 23) may mean *must suffer*, agreeably to Gr. idiom ; § 82. 1.

### *Derivation of peculiar kinds of Nouns and Adjectives.*

(13) DIMINUTIVES. The endings are *-ιον* *-ιδιον* *-διον* *-ιδενς* *-αριον* *-υλλιον* *-υλλις* *-υδριον* *-υφιον* *-ις* *-ισκος* *-ισκη*, etc. ; as *παιδιον* *little child*, *ἰχθυδιον* *little fish*, etc.

(14) AMPLIFICATIVES. The endings are *-ων* *-αξ* ; as *κεφάλων* *thick* or *large head*, *πλούταξ* *very rich*.

(15) GENTILIA, i. e. those words which indicate the nation to which one belongs. The endings are *-ενς*, *-ιτης* *-ιατης* *-ιωτης* (fem. *-ις*) ; as *Δωριεύς* *a Dorian*, *Σπαρτιάτης* *a Spartan*, etc.

Adjectives employed for the same purpose, end in *-ιος* *-αιος* *-ανος* *-ινος*, etc. ; as *Κορινθιος*, *Ἀθηναῖος*, etc.

(16) PATRONYMICS, i. e. those which indicate the name of the parent or ancestor. The endings are *-δης* *-ιδης* *-αδης* *-ιαδης* ; as *Πελεΐδης* *the son of Peleus*, *Κρονίδης* *the son of Saturn*, etc.

(17) DOMICILIARIES, i. e. nouns which denote the ordinary home of men, etc., or place of things, etc. The ending *-ων* is not unfrequently employed ; as *ἀνδρών* *the men's chamber*, *κρινών* *the lily-bed*.

### § 86. *Formation of composite words.*

(1) The Greek language possesses a facility in this respect, and uses a liberty, of which scarcely any other language is susceptible. In this way the power and significance of expression is exceedingly

increased, diversified, and variously modified, in a manner that cannot well be imitated by any translations into another language. Even two and three prepositions may be thrown into a single word, to modify and vary the sense of the original root.

E. g. φεύγω *to fly*, ὑπεκφεύγω *to flee away privately*, καταφεύγω *to fly to a place of refuge*; λαμβάνω *to take*, καταλαμβάνω *to overtake*, προκαταλαμβάνω *to anticipate*, etc.

(2) If no *cacophony* arises from the simple junction of two words without change, they are thus brought together unaltered.

E. g. πολυφάγος, παλαιφάτος, etc.

But if the consonants (mutes, etc.), at the end of one word and the beginning of the other, require a change, this is made agreeably to the laws in § 10.

E. g. άμφορος (παν, § 10. R. 11); έγκαλέω (έν, § 10. R. 12), etc. But,

(3) Most usually *o* is taken after the *root* of nouns in the first part of the word, and *ε*, *σ*, *σι*, after the root of verbs. These epenthetic letters or syllables, stand between the first and second word in the composition.

E. g. παιδ-ο-τρίβης *a teacher of youth*, σωματ-ο-φύλαξ *body-guard*; τελε-σ-φόρος *bringing to an end* (τελέω), παν-σί-χολος *anger-stilling* (παύω).

(4) When an *indeclinable* word forms the first part of any composite word, it remains in general unchanged; but if it is a preposition, and ends in a vowel, this is elided or not, according as the first syllable of the next word is a vowel or a consonant.

E. g. άγχύ-αλος, παλαι-γενής; but άνέρχομαι (άνά with elision), προάγω, περιάγω (for πρό and περί see § 8. 3. Note 2); έλλείπω (έν, § 10. R. 13), συμφέρω (§ 10. R. 11), etc. Πρό, however, although it does not suffer elision sometimes makes a κράσις (§ 8. 4) with the vowel of the succeeding word; as προῦχω for προέχω, προῦπτος for πρόοπτος. Άμφι also often retains its final ι; as άμφιάλος, άμφίετες, etc.

(5) The *inseparable particles*, viz. *δυσ* and *α* privative, are the principal words of this sort that are employed in composition. The first (*δυσ*) admits of no change; the other usually (not always) assumes *ν* before a vowel.

E. g. άπαις, άβατος, but άν-αίτιος, etc. Cases where the *ν* is omitted,

are such as ἄ-ήτιτος, ἄ-οινος; and here too it is with the following vowel frequently contracted, as ἄεργος, contr. ἀργός.

NOTE 1. The *α* prefixed is in some cases *intensitive*, as ἀτενής *very intent*; in others it denotes *unity*, as ἀγάστωρ *of the same womb*, i. e. born of the same mother. Other inseparable particles are νη (negation); ἄρι, ἐρι, ζα; all intensives.

REMARKS ON N. TEST. USAGE. (1) Composites whose *first* part is a noun or adjective, are very frequent; e. g. δικαιοκρινία, καρδιογνώστης, δεσμοφύλαξ, etc. (2) On the other hand, such as place the *verbal* part first, are also to be found; as ἐθελοθηρησκία, etc. (3) The negative *α* is not unfrequent; the intensive *α* is found only in ἀνένιω. (4) In forms where the *verbal* part stands last, the verbs (as in other Greek) retain their own forms in *loose* composition, and change or modify them in *close* composition; see § 87.

NOTE 1. *Proper names* which are compounded, are often contracted in the N. Testament; e. g. Ἀριτεμᾶς for Ἀριτεμίδωρος, Δημᾶς probably for Δημέτριος, Λουκάς for the Latin *Lucanus*. Even without the circumflex accent some names of this kind are written; as Ἀντίπας for Ἀντίπατρος, Σίλας for Σιλουανός, etc.

### § 87. *Loose and close composition of words.*

(1) Such are the names given to the composition of a verb, etc., when the form remains unchanged, and when it undergoes a modification by a new derivation, or at least a new ending.

(2) The 18 primitive prepositions (§ 84. 1), when compounded with a verb, are merely prefixed without changing or modifying the form of the verb; i. e. they are, in this case, used in an *adverbial* way, and really constitute a separate part of speech, although written in conjunction with the verb. This is what is called *loose* composition.

NOTE 1. For example, we might write ἐνπράττειν for εὖ πράττειν; and so κακωσποιεῖν for κακῶς ποιεῖν; and the like to this was often done in earlier poetry. In the same way we write ἐπολαμβάνω, when we might write ὑπὸ λαμβάνω, etc. And so the poets often write, using *Tmesis*, i. e. a division of words, in respect to verbs compounded with the original prepositions.

(3) To constitute the *close* composition, viz., that by which the several parts of a compound verb do really become one word, there must be a new derivation and ending to the verb, through the medium of a compound noun. The ending is usually in -έω; but the

composite words are very various, from which these *secondary* verbs are derived.

E. g. from *ἔργον* and *λαμβάνω* comes the compound noun *ἐργολάβος*, and then the new or secondary verb is derived from this, in the way stated above, i. e. by suffixing *-έω*, as *ἐργολαβέω*; and so *ἐνεργεῖν* from *ἐνεργέτης*, *δυσαρρεσιεῖν* from *δυσάρρεστος*, *ἀφειδεῖν* from *ἀφειδής*; and *ἀντιβολεῖν* from *ἀντιβολή* is an instance (with some others), where composition, even with a *primitive* preposition, follows the like model.

(4) In the composition of nouns, only the *close* connection exists, as the parts are never separated by *Tmesis*.

The modifications of nouns (including adjectives) in consequence of composition, are very various. (a) More generally in compound nouns whose *latter* part is a *noun*, this signifies the *object* and not the *subject* of the quality, action, etc., expressed by the word; e. g. *δεισιδαίμων* *one who fears demons*, not 'demons who are fearful.' (b) When the *latter* part is a *verb* and the first part a *noun*, the first part designates the object or direction of the action, etc., indicated; e. g. *ἵπποτρόφος* *one who raises horses*, (not 'a horse which feeds'). (c) But adjectives in composition often retain their principal meaning, which is simply modified by the word admitted into composition; e. g. *πίστός* *credible*, *ἄπιστος* *incredible*.

NOTE 1. Adjectives in *-υς*, when they are to form such compounds, usually adopt the ending *-ης*; e. g. *ἡδύς*, but in composition, *ἀηδής*.

NOTE 2. In a few cases of nouns in composition, they retain their principal meaning with mere modification by the word received; as *ξένος* *a guest*, *πρόξενος* *a public guest*, etc.

NOTE 3. The modifications of nouns and adjectives, when euphony requires some change in their form in order to be compounded, are very various, as the case may require; e. g. *ἄδακρυς* from *δάκρυ*, *ἄτιμος* from *τιμή*, *εὐγέως* from *εὖ* and *γῆ*, *λειπόνεως* from *λείπω* and *ναῦς*, *κακοήθης* from *κακός* and *ἦθος*, *σώφρων* from *σωφός* and *φρήν*, *εὐπάτωρ* from *εὖ* and *πατήρ*, etc.

NOTE 4. But when a compound noun is to be formed by the help of a *verb*, the verb usually stands *last*; as *ἐργολάβος*, *ἵπποτρόφος*, etc. For the meaning, see No. 4. *b* above.

GENERAL REMARK 1. In respect to the changes suffered by the second or last word in composition, it should be noted, that when this word begins with *α*, *ε*, *ο*, short, *η* or *ω* is usually assumed in the room of them in the composite word; e. g. *ὑπῆκοος* from *ὑπακούω*, *εὐήμερος* from *εὖ* and *ἄνεμος*, *δυσήλατος* from *δυσ* and *ἐλαύνω*, *ἀνώμοτος* from *α* and *ὄμνημι*, etc.

GENERAL REMARK 2. A very large portion of words in Greek is compounded either in the close or loose way, and verbs almost without number are *derivates* in the manner stated under No. 3. The lexicons are just beginning to designate such formations; but the work, as yet, is very



imperfectly done. It is matter of much interest to accurate study, that it should be thoroughly accomplished.

### § 88. *Accentuation of compound words.*

(1) *General Rule.* The accent is thrown as far back as possible.

E. g. ὁδός, σύνοδος· παῖς, ἄπαις, etc.

(2) *EXCEPTIONS.* (a) Adjectives in -ης -εις are usually *oxytone*; as ἀπαθής, προσφιλής, etc. But there are many exceptions; as εὐήθεις, etc. (b) Verbals in -ά -ή -ής -ήρ -εύς -έος, and also nouns in -μος, do not change the tone by composition; as ἐπιτομή, συγγραφεύς, etc.; so παροξυσμός, etc.

(3) Compound words (e. g. προσδοκητός) that are *oxytone*, etc., when re-compounded, follow the general rule; as ἀπροσδόκητος.

(4) Words compounded with a verb *transitive* for their last part, usually accent the *penult* (when *short*) if the signification is *active*; and the *antepenult*, if it be *passive*.

E. g. μητροκτόνος *matricide*, μετρόκτονοι *destroyed by the mother*.

*NOTE 1.* But if the penult be long and the meaning *active*, the word becomes *oxytone*; as ὁδηγός *a guide*. Some words, however, accent the antepenult; as πολλίπορθος, ἡνίοχος, etc.

*NOTE 2.* When verbs *intransitive* form the last part of a word, the general rule (with little exception) is followed; e. g. αὐτόματος, αἰμόρροος, etc.

## PART III.

### SYNTAX.

There are various methods of arranging a Syntax; but the most facile, and that which is more usually followed of late, is to treat of the parts of speech in the natural order in which they would occur to the mind; the noun with its various adjuncts coming first; then the verb with its various moods, tenses, regimen, etc.; and lastly the various particles which serve as a modification of these. Special peculiarities of phraseology, etc., may then be annexed.

### ARTICLE.

#### § 89. *The Article before leading nouns.*

(1) The article is a declinable part of speech, which, when employed, is usually prefixed to nouns, adjectives, or participles, for the purpose of specification or emphasis.

NOTE 1. *Specification* may be either on account of *individuality*, i. e. when one individual is distinguished from others of the same species, or when one species or genus is distinguished from other species or genera; or it may be on account of quality, attributes, condition, actions, circumstances, etc., in which case the attributes, etc., are as it were individualized or specified, when the article is employed; e. g. ὁ αἰτός *the eagle*, when one is distinguished from several of the same kind; ὁ αἰτός or οἱ αἰετοί, when either the singular or plural is used *generically*, so as to distinguish this species of birds from other species. Other specifications of attributes, etc., are such as follow; viz., εἰσὶν οἱ λέγοντες *there are [some] who say*, where this class of persons is distinguished by the particular action attributed to them in λέγοντες. So οὐκ ἔστι ὁ ἡγησόμενος *there is no one who will lead*, where this action of leading is made to distinguish the individual who performs it; ὁ σπείρων *the sower*, ὁ πειράζων *the tempter*, etc., in which latter cases we convert the participles into mere nouns in translating them. The cases of specification which belong to the class above named, are almost without number; e. g. ὁ ἀγαθός or οἱ ἀγαθοί, ὁ κακός or οἱ κακοί; and so οἱ φιλοσοφοῦντες, οἱ ἀποφυγόντες, οἱ δοκοῦντες,

etc.; almost all adjectives and participles being capable of such a use, because they are attributives; and so, likewise, a multitude of attributive nouns, as ὁ βαπτιστής, ὁ βασιλεὺς, ὁ ἡγέμων, ὁ χιλιάρχος, etc.

NOTE 2. The article, it should be understood, is not rigidly confined to nouns, adjectives, and participles; but when adverbs, the Inf. mode, a part of a sentence, etc., take the place of a noun or adjective, i. e. become so *ad sensum*, then the article may be, and often is, prefixed to them.

(2) The article, (a) Is usually placed before nouns that designate any thing which is *single* or *monadic* in its kind, or which (from the nature of the case) is deemed by the speaker or writer to be single.

E. g. ὁ οὐρανός, ἡ γῆ, ὁ ἥλιος, ἡ σελήνη, ἡ δικαιοσύνη, ἡ φιλοσοφία, ἡ ἀρετή, τὸ καλόν, τὸ κακόν, etc.

(b) But on the very ground that these things are so definite in their nature as to leave no room for mistake, the article is often omitted where it might be inserted.

E. g. in the N. Test. ἥλιος, γῆ, οὐρανός, θάλασσα, νύξ, ἀγορά, ἀγρός, θεός, πνεῦμα, ἄγιον, πατήρ, ἀνὴρ, πρόσωπον, ἐκκλησία, δῆπνον, θάνατος, θύρα, νόμος, νεκροί, κόσμος, διάβολος, ὥρα, ἀρχή, κύριος; also δικαιοσύνη, ἀγαπή, πίστις, κακία, πλεονεξία, ἁμαρτία, etc., although *monadic*, are more or less frequently employed *without* the article, as may be seen by reference to the Greek Concordance.

NOTE 1. On the ground of *single* objects may be placed the proper names of individuals, countries, cities, rivers, etc.; which, as is universally acknowledged, employ or omit the article almost *ad libitum scriptoris*. In the N. Test., the names of *countries* and *rivers* more frequently take the article than the names of *towns*. The names of *persons* vary so much, that no general principle can be stated; excepting that where the names are indeclinable, it might naturally be expected that the article would be added in order to distinguish the case. This often happens, but not always; see in Matt. 1. 1—16, where throughout vs. 2—16 both usages are developed. And so elsewhere.

(3) When a word not definite and specific in itself, is rendered so by some adjunct, (pronoun, adjective, participle, noun, or noun with a preposition, etc.), it may, like monadic nouns, admit or reject the article.

E. g. in Matt. iii. we find in quick succession, ταῖς ἡμέραις ἐκείναις, τῇ ἐξέμῳ τῆς Ἰουδαίας, ἡ βασιλεία τῶν οὐρανῶν, τὴν ὁδὸν κυρίου, τὰς τριβύνας αὐτοῦ, τὸ ἔνδυμα αὐτοῦ, τὴν ὁσφην αὐτοῦ, ἡ τροφή αὐτοῦ, τὰς ἁμαρτίας αὐτῶν, etc.; most of these nouns, being in their own nature indefinite, are here made specific by the adjuncts united with them.

τὸ ὄρος (τῶν) ἡ ἱερὸν

On the contrary; ἐπὶ πρόσωπον αὐτῶν, Matt. 17: 6; ἐν βραχίονι αὐτοῦ, Luke 1: 51; ἐν δέξιξι αὐτοῦ, Eph. 1: 20; ἀπὸ ὀφθαλμῶν σου, Luke 19: 42; νοῦν κυρίου, 1 Cor. 2: 16; ἐν πόλει Δαυὶδ, Luke 2: 11; ἡμέραν κρίσεως, 2 Pet. 2: 9; πρῶτην φυλακὴν, Acts 12: 10; all without the article. And thus al. saepe.

(4) When from the nature of the case the speaker or writer can be supposed to mean only *one* particular object, the article is *usually* prefixed; although even here, in some instances, where there is no danger of mistake, the article is sometimes omitted.

NOTE 1. The cases of this nature may be resolved principally into two classes; viz. either, (a) Well known or celebrated objects; e. g. τὸ ποτήριον, in Matt. 26: 27, means *the cup* by which drink was usually served at the table; τὸν νιπτήρα in John 13: 5, *the wash-bason* which was usually placed in a guest-chamber; τῷ ὑπηρέτῃ in Luke 4: 20, *the servant* who usually waited in the synagogue; τοὺς ἀγγέλους in James 2: 25, *the well known spies*, etc. Cases of this nature are very frequent, and are not always to be judged of by the knowledge which the reader may possess. Enough that the objects were *well known*, or *definitely conceived of*, by the writer and his cotemporaries. Not unfrequently, in *implied* antithesis occasions the use of the article; and then special stress is of course intended to be laid upon the noun which it accompanies; as John 7: 24, τὴν δικαίαν κρίσιν κρίνατε, *judge the righteous judgment*, in opposition to that which is unrighteous. When antithesis is expressed, of course it justifies the same usage in respect to the article; as πόλεμος οὐκ ἔστιν ἀνεκινδύνων, without the article; but when spoken in the way of *contrast*, the usage would be different, as ὁ πόλεμος οὐκ ἀνεκινδύνων, ἡ δὲ εἰρήνη ἀκίνδυνος.

(b) Objects that have already been mentioned, either directly or indirectly; e. g. directly, as Matt. 1: 20 ἄγγελος, 1: 24 ὁ ἄγγελος; Matt. 2: 1 μάγοι, 2: 7 τοὺς μάγους; Matt. 13: 25 ζιζάνια, 13: 26 τὰ ζιζάνια; Luke 9: 13 πέντε ἄρτοι καὶ ἰχθύνες δύο, 9: 16 τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας; and so often, every where. *Indirect* mention also admits the article; e. g. Eph. 6: 12, ἡ πάλη *the contest*, viz., the one implied by what is said in vs. 10, 11; τὴν οἰκίαν, Acts 9: 17, refers to *what is said* in v. 11; τὸν ἄγγελον, Acts 11: 13, refers to the ἄγγελος mentioned in Acts 10: 3, 22.

NOTE 2. The reader must not suppose the above rules in *a*, *b*, to be imperious in all cases. Whenever a speaker or writer chose to employ a word already mentioned, in a sense less specific, or when (from the nature of the case) there was no danger in respect to its being regarded as specific, provided it really was so, he could omit the article; e. g. Matt. 13: 27, ζιζάνια, which had been already twice mentioned, but which in this case required a somewhat more indefinite sense.

(5) The *subject* of a proposition, (a) More usually takes the



article, and the *predicate* omits it. But, (b) Sometimes the reverse of this is the case. (c) Sometimes both subject and predicate take it or omit it.

E. g. (a) Θεὸς ἦν ὁ λόγος, John 1: 1, where ὁ λόγος is the subject; ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρώποπτόνος ἐστὶ, 1 John 3: 15; and thus in a multitude of cases, because in general the subject of a proposition is specific, and the predicate is not so, but is designed merely to mark quality, state, condition, character, etc., without individuality in the mode of expression. (b) Often a pronoun demonstrative or personal, without the article, is employed as the Nom. or subject, while the predicate has the article; as αὕτη ἐστὶν ἡ ἀγγελία, 1 John 3: 11; οὗτός ἐστιν ὁ τέκτων, Mark. 6: 3; ἡμεῖς ἐστε οἱ καλοῦντες, Mark. 13: 11; et saepe alibi. (c) The third case is very common; e. g. ἡ ἀμαρτία ἐστὶν ἡ ἀνομία, 1 John 3: 4; ἡ ἐντολὴ ἡ παλαιὰ ἐστὶν ὁ λόγος κ. τ. λ. 1 John 2: 7; ἡ κεφαλὴ ὁ Χριστός ἐστὶ, 1 Cor. 11: 3; ἡ δὲ πέτρα ἦν ὁ Χριστός, 1 Cor. 10: 4; ἡ ζωὴ ἦν τὸ φῶς, John 1: 4; and thus in a multitude of cases. On the contrary, both subject and predicate sometimes omit the article; as πολλοὶ γὰρ εἰσι κλητοί, Matt. 20: 16; Id. 22: 14; and so in the classics: αἰτία τούτων φύσις ἀγαθή, Ael. Animal. III. 24; thus the proverbs, πάντων χρημάτων μέτρον ἄνθρωπος, and καλὸς θεσαυρὸς . . . χάρις ὀφειλομένη.

From facts such as these, it appears that the subject and predicate, *as such*, neither take nor reject the article; but the addition or omission of it depends entirely on the *specificness* of words employed.

(6) Nouns in apposition, explanatory of a preceding noun, usually take the article; but sometimes it is omitted.

E. g. Ἀγρίππας ὁ Βασιλεὺς, Ἰωάννης ὁ Βαπτιστής, etc. But on the other hand; Σίμων Βυρσεύς, Acts 10: 32; Ἄννα προφῆτις, Luke 2: 36; Ἰάϊος Δερβαιοῦς, Acts 20: 4; Τιβερίου Καίσαρος, Luke 3: 1; Φαραὼ Βασιλέως, Acts 7: 10, etc. Both of these usages are common in the classics. In cases where the object of the noun in apposition is to mark something specific and individual, which is altogether appropriate to the person or thing named, the article is employed; but when there is no special design of this nature, it may be omitted, as in Θουκυδίδης Ἀθηναῖος, Βρέννος Γαλατῶν βασιλεὺς, etc. In the classics, indeed, examples are not wanting, where the article in such cases even stands before the first noun, and is omitted before the second; as ὁ Ἰλὺς ποταμός, Herod. I. 72. 75; τὸν Τηγεῖαν ποταμόν, Thucyd. VI. 50; τὸν Χρύσην . . . ἀρηγίτηρα, Hom. Il. α. 11, et alibi.

(7) Verbs signifying *to be* or *to call*, usually take *anarthrous* nouns, i. e. nouns without the article, after them; but this custom is not uniform.

E. g. ἐν σῶμά ἐστι, ἐν πνεύμα ἐστι, οὐκ ἔστι φόβος, Matt. 5: 9, υἱοὶ θεοῦ κληθήσονται; Matt. 23: 10, μηδὲ κληθῆτε καθηγηταί; and thus often. On



the contrary; λέγεται ὁ ἄψινθος, Rev. 8: 11; καλεῖται . . . ὁ λόγος τοῦ θεοῦ, Rev. 19: 13. So Xen. Cyrop. III. 3, 4, ἀνακαλοῦντες τὸν εὐεργετὴν τὸν ἄνδρα τὸν ἀγαθόν. See also Anab. VI. 7. Matth. Gramm. § 268. Examples of the article after the substantive verb, see above under No. 5.

(8) When the gender of nouns in the same case connected together, is *different*, if the article stands before the first noun, it is commonly inserted before the second, etc.; but this practice is not uniform.

E. g. τὰς σεβομένας γυναῖκας . . . καὶ τοὺς πρώτους τῆς πόλεως, Acts 13: 50; ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ, Col. 2: 13; τὸ δίκαιον καὶ τὴν ἰσότητα, Col. 4: 1; et alibi saepe. Yet the contrary usage exists; e. g. τὰ ἐντάλματα καὶ διδασκαλίας, Col. 2: 22; εἰς τὰς ὁδοὺς καὶ φραγμούς, Luke 14: 23; τὴν δύναμιν καὶ πλοῦτον, Rev. 5: 12; Luke 1: 6. 23: 49, et al. So Plato: οἱ παῖδές τε καὶ γυναῖκες ὁ σωφρογῶν καὶ σωφρονοῦσα, et al.

(9) Nouns connected in the same case and the same gender, usually omit the article after the first noun; but not unfrequently they insert it.

E. g. μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, Mark 15: 1; διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, Col. 2: 8; ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ, Phil. 2: 17, et alibi saepe. And the like in respect to adjectives and participles; e. g. τὸν ἅγιον καὶ δίκαιον, Acts 3: 14; and so Acts 2: 20, etc. Participles; οἱ . . . λατρεύοντες καὶ κανχόμενοι . . . καὶ . . . πεποιθότες, Phil. 3: 3; and so in John 21, 24, et al. saepe.

Yet the contrary usage is almost equally common; e. g. οἱ ἄρχιερεῖς καὶ οἱ ὑπηρέται, John 19: 6; τῷ ἀνέμῳ καὶ τῷ κλύδωνι, Luke 8: 24. Luke 11: 37, et al. saepe. The general principle seems to be, that where the particulars belong to one genus, the article is not repeated; but where they are entirely separate, it is inserted. Yet this principle is very often violated; as appears by the examples above, and as is manifested from the best Greek writers; see Matth. Gramm. § 268. Anmerk. 1.

**GENERAL REMARK.** Such are the general principles respecting the article, when employed, or not employed, as connected with the leading or principal nouns in a sentence. The subordinate uses of it remain to be developed. In the mean time the student should well note, that the Greeks have three distinct methods of exhibiting their views in regard to the *definiteness* or *indefiniteness* of any object. For example; ζῶον means *animal*, i. e. every and any animal; τὸ ζῶον means *the animal*, i. e. a specific individual in a certain condition or with certain particular attributes; ζῶον τι means *an animal*, i. e. a particular beast, or an individual beast, considered

simply as individual, but not as distinguished by particular attributes or conditions, etc. *Τίς, τι*, is called the *indefinite* article, and it stands *after* its noun; while the *definite* article *ὁ, ἡ, τό* stands *before* it.

### § 90. *Article with adjectives.*

(1) An adjective qualifying any noun, may be placed either between the article and its noun, or after the noun. In the last case, the general rule is, that if the noun has the article, the adjective must adopt it.

E. g. τὸ ἅγιον πνεῦμα, οἱ ἀληθινοὶ προσκυνηταί, etc. More usually the adjective is placed *after* the noun; as ἡ ζωὴ ἡ αἰώνιος, ἡ πόλις ἡ μεγάλη, ὁ ἀνθρώπος ὁ ἀγαθός, etc. Cases of both kinds occur every where, and more examples are unnecessary.

(2) Different from the cases in No. 1, are all those cases in which the adjective is the *predicate* of a sentence. Here it usually and naturally dispenses with the article, and more commonly (not always) precedes the noun or pronoun to which it bears a relation.

E. g. καλὸς ὁ νόμος· οὐ καλὸν τὸ καίχημα· τοῦτό ἐστι καλόν. As the adjective in this case does not in reality agree with the noun expressed, it may be of a different number or gender, when the writer pleases; like the Latin: *Varium et mutabile semper femina*, and so the Greek πονηρὸν μὲν γυνή.

(3) In nearly all the cases in which the noun has an article, and the adjective has not the position and adjunct article described in No. 1, it must be regarded as a *predicate*, after a verb or participle expressed or understood. But there is a class of cases comparatively small, in respect to which the question, how they are to be construed, seems hardly to be settled.

E. g. τὸ γὰρ πνεῦμα ἅγιον, (so Griesbach and Schott), Luke 12: 12; 1 Cor. 10: 3, τὸ αὐτὸ βρῶμα πνευματικόν . . . τὸ αὐτὸ πόμα πνευματικόν; Gal. 1: 4, τοῦ ἐνεστώτος αἰῶνος πονηροῖ; 1 John 5: 20, ἡ ζωὴ αἰώνιος. In the classics a large number of the like constructions are found, which are copiously exhibited in Matthiae's *Gramm.* § 277. b. Some of these are as follows: 'It is proper for me to speak μὴ ἐπὶ τοῖς ἔργοις καλοῖς, concerning works not good,' Eurip. *Phenis.* 540; ὁ μάντις τοῖς λόγοις ψευδεῖς λέγει, Soph. *Oedip. Tyr.* 526; πονηροῖς καὶ τοῖς λόγοις καὶ τοῖς πράγμασι χρώμενοι, Isoc. [Orell.] § 208. So in Buttman (§ 125 Note 3), ὅλην τὴν νύκτα ἔχει τὸν πελέκυν ὀξύτατον ἐπ' ἄκροις τοῖς ὄρεσιν ἦδετο ἐπὶ πλουσίοις τοῖς

πόλεσι. The reader will perceive, that the adjective in this class of cases may precede or follow the noun with the article. In these and all the like cases, Matthiae and Buttmann propose to make the adjective a kind of predicate; e. g. "the prophet speaks words *which are false*;" "making use of words and actions *which are bad*;" "he has an axe *which is very sharp*," etc. But if we may solve all these cases in such a way, we may do the same in respect to all other adjectives, especially such as *follow* the noun; e. g. ὁ ἄνθρωπος ὁ ἀγαθός, *the man who is good*; nay, this comes actually nearer than any other version, to the exact shape of the Greek, the so called article before the adjective assuming the nature of a relative pronoun. Moreover, how shall we render ὅλην τὴν νύκτα, following the principles of these grammarians? *The night which is whole*, i. e. unbroken, undivided, would not give the sense of the Greek, which means, 'the whole time of the night season without any subtraction.' More discussion, therefore, would seem to be necessary, before τὸ πνεῦμα ἅγιον in Luke 12:12, is changed by reasoning about *the errors of scribes*, into τὸ ἅγιον πνεῦμα, as it is by Knapp and others; and before we are at liberty to give an unnatural and strained emphasis to adjectives thus conditioned.

(4) Nothing is more common, than the use of the article with adjectives which are not connected with any noun expressed. Such an usage indicates, that they are *substantively* employed; but at the same time it is regulated by the usual principles of specification.

E. g. ὁ ἀγαθός, οἱ κακοί, οἱ θνητοί, and particularly the neuter sing. and often the plural, as τὸ καλόν, τὸ κακόν, τὸ γνωστόν, τὰ ἀναγκαῖα, τὰ ἀόρατα, etc. The neuter thus employed is very commonly used in the place of *abstract nouns*; and often for adverbs.

NOTE 1. The article here, as in the case of nouns, can be omitted if the expression is designed to be indefinite; e. g. Odys. θ', 195, ἄλαός α *blind man*.

### § 91. Article with Participles.

(1) As participles in numerous cases become adjectives, or at least partake largely of the nature of adjectives, so the construction of them in respect to the article, is, nearly throughout, like that of adjectives.

E. g. (a) They are placed *between* the article and its noun; as ὁ τεχθεὶς βασιλεὺς, Matt. 2:2; τοῦ φαινομένου ἀστέρος, Matt. 2:7; τῆς μελλούσης ὀργῆς, Matt. 3:7; τὸν λεγόμενον Πέτρον, Matt. 4:18; et al. saepe. (b) They are placed *after* the noun, and with the article when the noun has it; as ὁ Θεός... ὁ καλέσας, 1 Pet. 5:10; τῷ Θεῷ τῷ δοκιμάζοντι, 1 Thess. 2:4. Acts 1:11. In cases of this nature the participle is usually translated as

a verb; e. g. *God who called*; *God who trieth*, etc., while the article in such cases is treated as a *relative* pronoun. The simple grammatical construction, however, is altogether like that of the adjective, § 90. 1 above. (c) The cases are exceedingly numerous, where the participle seems to retain so much of the *verbal* construction, that it dispenses with the article, even when agreeing with nouns that take it; e. g. τὸν ἄνδρα . . . συλληφθέντα, Acts 23: 27; ὁ θεὸς ἀναστήσας, Acts 3: 26; τοῦ εὐαγγελιστοῦ ὄντος, Acts 21: 8. Of course we may expect that *the article will be omitted, where the noun omits it*; and such is usually the fact, as ἀνάστας Πέτρος, Acts 1: 15; but oftentimes a *definite* or *monadic* noun omits the article, and then the participle may take it if the sense require it, as Acts 1: 23, Ἰωσήφ τὸν καλούμενον etc. (d) Where no substantive is expressed, and where a participle begins a sentence, or a clause in one, and has the nature of a verb, it is a matter of course to omit the article; as προσευξάμενοι εἶπον, Acts 1: 23; ἐλθὼν ἐπίθες τὴν χεῖρά σου, etc., Matt. 9: 18; and so al. saepe.

(2) The participle, like the adjective, usually takes the article when it is employed as a noun; or is used (without a noun subjoined) in order to distinguish any particular person or object, or to designate any particular class of men or things by their qualities or actions.

E. g. ὁ πειράζων, ὁ σπείρων, οἱ φιλοσοφοῦντες, οἱ ἀποφυγόντες, οἱ ἀπεσταλμένοι, etc.

NOTE 1. But here also, as in the case of adjectives, if the object be not *specific*, the article may be omitted, even according to the best Greek usage; e. g. βοήσας *one who cries, a crier*, Odys. ε', 473; νοήσας *an intelligent person*, Hes. Egy. init.; ὁμολογῶν *any one who confesses*, Lys. p. 104. 28; and Plato even commingles both constructions in the following sentence: διαφέρει δὲ παμπολὺν μαθὼν μὴ μαθόντος, καὶ ὁ γυμνασάμενος μὴ γεγυμνασμένου, *he differs much who has learned, from him who has not learned, and he who has practiced, from him who is not practiced*. Matth. § 556. 4.

GENERAL REMARK. Commonly the article is *not* employed with participles, (excepting in such cases as No. 2), unless the writer designs to convey some special emphasis, or to lay some particular stress upon the idea which they designate. The cases in which the article is omitted exceed almost immeasurably those in which it is exhibited; and even those in which it is exhibited, are not of so imperious a nature as to suffer no exceptions. In most cases it depends, plainly, more on the particular design and subjective views of the writer, than it does on the nature of the word itself, whether the article shall be inserted or omitted. It may be added, that the near resemblance of participles to adjectives, and the numerous cases in which the former are coupled with nouns while they omit the article, may help to cast some light on the contested case of adjectives, presented in § 90. 3 above.



§ 92. *Article before other adjuncts to principal Nouns.*

(1) A multitude of leading nouns have adjuncts which qualify them, or are exegetical in their nature; and thus they partake of the nature of adjectives. Such adjuncts are disposed of in the same way as adjectives, in regard to the article.

E. g. (a) Such adjuncts are put between the article and the noun; as τὸ ἐν ἀνθρώποις κακόν· ταῖς ἐν διασπορᾷ φυλαῖς· τὰ ἐν σαρκὶ ἔθνη, etc. In all such cases the adjuncts are, to all intents and purposes, adjectives *ad sensum*. (b) They are put *after* the principal noun, and usually (but not always) with the article before them when the noun has the article; as τῆς διακονίας τῆς εἰς τοὺς ἁγίους, 2 Cor. 8:4; τοῖς . . . ἀδελφοῖς τοῖς ἐξ ἔθνων, Acts 15:23; James 1:1. Rom. 4:11, et saepe alibi. (c) The adjunct sometimes has the article when the principal noun omits it; and *vice versa*; e. g. πίστει τῇ εἰς ἐμέ, Acts 26:18; ἔργων τῶν ἐν δικαιοσύνῃ, Tit. 3:5; 2 Tim. 1:13, et saepe al., see Winer § 19.4. *Vice versa*; τῶν συγγενῶν μου κατὰ σάρκα, Rom. 9:3; τὰ ἔθνη ἐν σαρκί, Eph. 2:11; 2 Cor. 7:7. Col. 1:4. 1 Cor. 10:18. And so Polyb. III. 48. 11, τὴν ἀλλοτριωτήτα πρὸς Ρωμαίους, et al. saepe.

NOTE 1. It will be understood, of course, that where the principal noun *omits* the article, the adjunct more commonly omits it also; as εἰς μετέληψιν μετὰ εὐχαριστίας, 1 Tim. 4:3; 1 Tim. 1:5. Rom. 14:17, et al. saepe.

(2) The adjuncts taken into view above, are all in some oblique case governed by a preposition. But the most common adjunct of all is the Gen. case connected with the principal noun, and which is disposed of, in respect to the article, nearly in the same way as adjectives are, or as the cases already mentioned in No. 1.

E. g. (a) The Gen. is put between the article and its noun, as ὁ τῆς στρατείας ἡγέτης, τὰ τῆς πόλεως πράγματα, τὴν τοῦ ῥήτορος τέχνην, etc. (b) The Gen. is usually put after the principal noun; and this, either without or with repeating the article which belongs to the principal noun. The predominant construction is without this repetition; as ὁ λόγος τοῦ Θεοῦ (not ὁ τοῦ Θεοῦ); and thus in cases without number. But we find also (although not often in the N. Test.) such constructions as repeat the article of the principal noun; e. g. ὁ ἀνὴρ ὁ τῆς Κυθήρης (Anac.); ὁ δῆμος ὁ Ἀθηναίων, Plat. Gorg. p. 481; τὰ τεῖχη τὰ Ἀθηναίων, id. p. 455, et al. saepe.

NOTE 1. Usually *both* nouns, in such a case, have or omit the article. But this is not a necessary rule; for often the first noun is *anarthrous*, while the second noun has the article; and sometimes *vice versa*; e. g. ἐν μέσῳ τῶν ἀκυνθῶν, Luke 8:7; ἡδονῶν τοῦ βίου, Luke 8:14; Luke 8:41. Phil. 2:25, et al. saepe. In the examples above, viz. τὰ τεῖχη τὰ Ἀθηναίων, ὁ δῆμος ὁ Ἀθηναίων, etc., the noun in the Gen. omits the ar-



ticle. It does not seem to depend merely on the *relation* of the two nouns, whether they shall both take or both reject the article ; but on the nature of each noun by itself, and on the particular design of the writer as to specification.

NOTE 2. The construction in (a) is sometimes carried so far in the classics, that three articles are sometimes brought together ; e. g. τὴν τοῦ τοῦ ὄντι ἑηγοτικοῦ . . . τέχνην· τὰ τῆς τῶν πολλῶν ψύχης ὅμματα, Plato. This involute construction is not at all predominant in the N. Test. ; the writers of which generally prefer the most simple and obvious position of their words, and plainly seek for no effect resulting from mere artificial harmony of arrangement.

### § 93. *Special usages of the article.*

(1) Οὗτος, ἐκεῖνος, and αὐτός, used as *pronominal adjectives*, require the noun (some *proper* names excepted) to which they belong, to take the article, throughout the N. Test.

NOTE 1. In the classics, nouns thus connected sometimes take and sometimes omit the article, specially in poetry ; see Matth. § 265. 1. § 266.

NOTE 2. When the noun is the *predicate* of a sentence, and the pronoun the *subject*, the article may of course be dispensed with ; as ταῦτα τέκνα τοῦ θεοῦ, *these [are] the children of God*, Rom. 9 : 8. Comp. Gal. 3 : 7. 1 Thess. 4 : 3. Luke 1 : 36, et alibi.

(2) ἑκαστος, in the N. Test., used as an *adjective*, expels the article ; see Luke 6 : 44. John 19 : 23. Heb. 3 : 13, al.

NOTE 1. The Greeks, on the other hand, sometimes admitted the article in this case ; see Matth. § 265. 5.

(3) Τοιοῦτος admits or rejects the article, as the nature of the noun is definite or indefinite.

E. g. 2 Cor. 12 : 2, 3. John 4 : 23. Mark 9 : 37. Excluded in Matt. 9 : 8. Mark 6 : 2. Acts 16 : 24, et al. Same usage in the classics.

(4) Πᾶς in the singular, (a) Admits the article with its noun when it indicates *totality*, i. e. a *tout ensemble*. (b) It excludes it, when *each* is the idea conveyed by it.

(a) E. g. πᾶσα ἡ ἀγέλη, Matt. 8 : 32. 21 : 10. Mark 4 : 1, et al. saepe. (b) E. g. πᾶς ἄνθρωπος, πᾶσα πόλις, etc. ; see Matt. 3 : 10. 13 : 47. Luke 3 : 5, et al. saepe.

NOTE 1. Proper names under *a* do not always take the article ; as πᾶσα Ἰερουσόλυμα, Matt. 2 : 3. Acts 2 : 36. On the other hand, when a *participle* is employed in the room of a noun, in the case *b*, the article remains ; as πᾶς ὁ ὀργιζόμενος, Matt. 5 : 22 ; πᾶς ὁ βλέπων, Matt. 5 : 28 ; and so in innumerable cases, both in the N. Test. and in the classics. It is the

participle that occasions the retention of the article in such cases, in order that the article should mark its assuming the nature of a noun, adjective, etc.

(5) In the plural, *πάντες*, etc., when it stands with a definite noun, requires the article; when with an indefinite one, the article is omitted.

E. g. Matt. 2: 16. 4: 24. Mark 5: 12, *et saepe*. On the contrary; Rom. 5: 12. Gal. 6: 6. 1 Tim. 2: 4, *et al. saepe*. The presence of *πάντες*, etc., then, does not alter the omission or insertion of the article before the noun; for this depends on the nature of the noun.

NOTE 1. The position of *πᾶς* etc., and *πάντες* etc., varies in a few cases; e. g. *πᾶσα ἡ πόλις, ὁ πᾶς νόμος* Gal. 5: 14, *τέκνων αὐτῆς πάντων* Luke 7: 35; but in almost all cases this adjective *precedes* the noun to which it belongs.

(6) The pronominal adjectives *ἐμός, σός, ἡμέτερος*, etc., usually require the article, because of their *definitive* nature. But sometimes it is omitted, where the nature of the case shews that the writer does not desire to particularize; as *ἐμὸν βρωμά ἐστιν*, John 4: 34.

(7) Adverbs often take the article and thus become adjectives, or supply the place of nouns.

E. g. *οἱ πάλοι [ἄνθρωποι], ἡ αὔριον [ἡμέρα], ἡ ἄνω [πόλις]*, etc.

(8) The Inf. mode when used *substantively*, usually takes the article; in which case this mode is employed as an indeclinable noun, in all the usual cases of a noun. See § 138. 1 seq.

(9) The article *τό* is put before a word, phrase, etc., quoted; as *τὸ Ἑλλάς* the [word] *Hellas*; or before a phrase or sentence which is employed as a mere subject or object in a sentence.

E. g. 'there arose a dispute among them, *τὸ τίς ἂν εἴη μείζων αὐτῶν*,' Luke 9: 46; 'and they sought . . . *τὸ πῶς ἂν ἔλωσιν αὐτόν*,' Luke 22: 2. So Rom. 8: 26. Acts 4: 21. 22: 30. Mark 9: 23. Luke 1: 62. 22: 23. 1 Thess. 4: 1. In such cases, *τό* is equivalent to *videlicet, namely*, etc.

#### § 94. Article as a pronoun.

(1) The simple article as a pronoun demonstrative, is employed rarely in the N. Test.; but peculiar modifications of the article in which the sense of a *demonstrative* attaches to it, are very common.

E. g. in Acts 17: 28, τοῦ γὰρ γένος ἐσμέν (from Aratus), means: *We are the offspring of THIS ONE*, i. e. τούτου τοῦ Θεοῦ. In general the demonstrative is made by adding μέν or δέ; as ὁ μέν . . . ὁ δέ, *this one . . . that one*, or *one . . . another*; oftentimes ὁ δέ alone, without the preceding μέν, is equivalent to οὗτος, as ὁ δέ αποκριθεὶς, Matt. 15: 24, 26. 12: 39, 48, al. saepe. Again; οἱ, etc., with the Gen. dependent on it, or followed by a noun with a preposition, is often used as a kind of demonstrative; e. g. οἱ τοῦ Ζεβεδαίου, John 21: 2; τὰ τῆς σαρκός, Rom. 8: 5. Luke 2: 49. Matt. 16: 23, et al. saepe; and so οἱ ἀπὸ τῆς Ἰταλίας, οἱ ἐκ νόμου, οἱ ἐκ περιτομῆς, etc.

(2) The use of ὁ, ἡ, τό, as a proper *relative* pronoun in the N. Test., is denied by late critics. Matthiae limits this use to the Ionic and Doric writers, and to the tragedians in the Attic, § 292. But the dispute seems to be more about names than things.

For example; Passow states in his lexicon, that ὁ, ἡ, τό, (with the accent on all its forms), is a relative pronoun throughout, standing for ὅς, ἥ, ὅ; that in Homer this relative (ὁ, ἡ, τό) is very common, as also among the Dorians and Ionians, and likewise the tragedians. But how does ὁ, ἡ, τό differ from the article, except in the accent which grammarians have put upon it, merely to distinguish when it has a *relative* sense? And in the N. Test., in the numerous cases where the Part. with the article must be translated *is qui*, etc., as ὁ Θεὸς ὁ καλέσας, ὁ Θεὸς ὁ ἀπορίσας, etc., *God who called, God who separated*, etc., why is not the ὁ to all intents and purposes a *relative*? Nay, may we not say that it is substantially so, in all those cases where apposition is used, or where an adjective following the noun, or a clause with a noun which supplies the place of an adjective, is used? E. g. Ἰωάννης ὁ βαπτιστής, ὁ ἄνθρωπος ὁ ἀγαθός, οἱ ἀδελφοὶ οἱ ἐξ ἔθνων, i. e. *John who is the baptizer, the man who is good, the brethren who are of the Gentiles*, etc. Middleton, who maintains that the article is always a *relative* pronoun, was indeed far from being correct; but is not the position, that it never is so, almost as far from the reality of the case? If the real object of inquiry be *things* and not *names*, can there be much dispute on this subject?

## NOUNS.

### § 95. Number and Gender of nouns.

(1) In cases almost without number, in the Old Test. and in the New, also in all classic authors, the singular number of nouns and pronouns stands *generically* for a whole class; i. e. (as we say), it is a noun or pronoun of *multitude*.

E. g. James 5: 6, 'ye have killed τὸν δίκαιον;' 2: 6, 'but ye have dishonoured τὸν πτωχόν;' 1 Pet. 4: 18, 'if ὁ δίκαιος scarcely he saved, where

will ὁ ἀσεβὴς καὶ ἁματωλός appear? PRONOUNS (which of course occupy the place of nouns), conform every where, *pro re natâ*, to this usage.

(2) *Vice versâ*, the plural form is often used where only an individual, or a particular thing is meant.

E. g. (a) In a multitude of cases where the plural form of nouns is employed to designate a single object; as οἱ ὄργανοί, αἱ δῶνες, ἀνατολαί, δυσμαί, τὰ δεξιὰ, τοῖς κόλποις Luke 16 : 23, ἐξ αἱμάτων γεννήθησαν John 1 : 13, (probably referring to the blood of both parents), τὰ ἐγκάνια, γενέσια, ἄζυμα, αἱ γραφαί, and the like. Usage only determines the extent of this idiom. (b) In many special cases, where emphasis is given to the expression, or generality expressed; as Heb. 9 : 23, κρείττους θυσίαις, spoken of the death of Christ; John 9 : 3, ἔργα θεοῦ, the peculiar or miraculous work of healing the blind; Heb. 7 : 6, ἐπαγγελίας, the special promise respecting the Messiah; 2 Cor. 12 : 1, ὀπτασίας καὶ ἀποκαλύψεις, the heavenly vision related in the sequel; James 2 : 1, ἐν προσωποληψίαις, partiality of any kind; and so oftentimes, both in the New and Old Testament.

(c) Where the thought is designed to be *general* only, the plural is not unfrequently used, when strictly speaking the subject or agent is only one; e. g. Matt. 26 : 8, οἱ μαθηταὶ αὐτοῦ . . . λέγοντες, but in John 12 : 4, εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας . . . λέγει, etc., where Matthew relates the fact in a general way, while John specificates; so Matt. 27 : 44, οἱ λησταὶ . . . ἀντιδίδον, but Luke 23 : 39, εἷς δὲ τῶν . . . κακούργων ἐβλασφήμει; Matt. 20 : 30–34 δύο τυφλοὶ κ. τ. λ., Mark 10 : 46–52 Βαρτίμαιος ὁ τυφλός, Luke 18 : 35–43 τυφλός τις, where the former evangelist relates the occurrence in a more general way, Mark specificates a noted individual, and Luke particularizes but does not specificate. So John 20 : 1, 11, 18, speaks of Mary Magdalene only as going to the sepulchre, while Mark 16 : 1, 2, Luke 24 : 1, 9, 10 speak of her and several others, and Matt. 28 : 1, 7, 8 of Mary Magd. and another Mary; in Matt. 8 : 28 seq. two demoniacs are mentioned, while in Mark 5 : 1 seq. Luke 8 : 26 seq., only one is named. Comp. also Mark 7 : 17 with Matth. 15 : 15; Matt. 14 : 17 and Mark 6 : 38 with John 6 : 8, 9; Matt. 24 : 1 with Mark 13 : 1; Matt. 27 : 37 with John 19 : 19; Matt. 27 : 48 and Mark 15 : 36 with John 19 : 29. So in Luke 22 : 67, λέγοντες, when, in all probability, one only is meant; see also the same idiom in John 11 : 8. Luke 20 : 21, 39, 24 : 5 (εἶπον). Matt. 15 : 1, λέγοντες. 15 : 12 (εἶπον). In John 6 : 45. Acts 13 : 40, we have ἐν τοῖς προφήταις; Matt. 24 : 26, ἐν τοῖς ταμεῖοις, when evidently, only a particular place and a particular recess is meant; so ἐπεκάθισεν ἐπάνω αὐτῶν, Matt. 21 : 7, where only one can be meant. The reader is particularly desired to collate all these passages; for the subject is of great importance in respect to the conciliation of one part of Scripture with another.

NOTE 1. In classical Greek a multitude of the like idioms occur. Matthiæ says (§ 293), that ‘*expression in the plural serves to give emphasis to general expressions.*’ So τὰ φίλτατα for *mother, spouse*, etc.; so δῶματα —κάθονα Ὀλύμπου, etc. So also Eurip. Hipp. 11, Hippolytus is called Πιτθέως παιδεύματα, the *pupil of Pitheus*; Hesiod. Sc. H. 312, τῆπος . . .



κλιντὰ ἔργα. The exchange of ἐγώ and ἡμεῖς, and of corresponding verbs, occurs times without number in the classics. Matthiae, moreover, lays it down as a principle, that, in the Greek language more than in any other (has he studied the Hebrew?), there is a passing from the plural to the singular, and *vice versâ*; and also, that the *plural* may receive attributives or definitives [i. e. verbs, participles, adjectives, etc.] in the *singular* number, § 293. Hence a verb in the *singular* is sometimes employed after a Nom. in the Plural; or a participial noun sing., or a common noun sing., stands connected with a plural verb. In like manner the sing. of nouns is often put where we might expect the plural.' Such being the case, why should we imagine that the N. Test. writers have departed from the idiom of the Greek language, when examples of this kind are now and then found among them?

(3) The reader will of course draw the conclusion, that the rule respecting the agreement of a verb, adjective, etc., with a noun in regard to *number*, is *by no means universal*. Nouns generic or nouns of multitude, although in the singular, may be construed *ad sensum*, and take a plural verb, etc.; and *vice versâ*, plural nouns designating single things, or the entirety of several parts combined together, may have a singular verb, etc.

(4) The well known principle, that *neuter* plurals may take a verb in the singular, (the plural verb is also used), is commonly regarded in the N. Test.

E. g. τὰ καλὰ ἔργα . . . ἐστὶ, 1 Tim. 5: 25; ἦν . . . ἅπαντα κοινά, Acts 4: 32, et al. saepe.

(5) The neuter gender is not unfrequently used in reference to *persons*, where the expression is designed to be of a general nature.

E. g. πᾶν ὃ, John 17: 2, in reference to the elect; so αὐτοὶ . . . ἐν ὧσιν, John 17: 21; τὸ κατέχον, 2 Thess. 2: 6, for the masc. see v. 7; comp. also 1 Cor. 1: 27, 28. Heb. 7: 7. 1 John 5: 4, et al.

NOTE 1. *Constructio ad sensum* often takes place; in which case the gender or number of the word employed is overlooked, and the verb, adjective, etc., accords with the real gender or number of the *thing* or *person* intended to be expressed.

(6) Ἐκαστος, like the Heb. שֵׁנִי, *one, each one*, sometimes takes the plural verb, etc.

E. g. Acts 11: 29, ὥρισαν ἕκαστος; Rev. 5: 8, ἔχοντες ἕκαστος; and so in classic Greek, as also ἄλλοθεν ἄλλος, Matt. § 302. a. Any pronoun, or



other word, which is a *collective* in respect to sense, admits of the like construction.

### § 96. Apposition.

(1) A noun in apposition must be in the same case as its correlative noun; and for the most part it takes the article, but not always, (§ 89. 6.) The gender and number of the noun in apposition may vary according to its nature.

E. g. Ἰωάννης ὁ βαπτιστής Σίμων βυρσεύς Σκύθαι, βάρβαρον τὸ ἔθνος.

### § 97. Nominative and Vocative.

(1) The Nom. case usually constitutes the subject of a sentence, i. e. of some verb expressed or implied. But,

(2) The Nom. in some cases is used *absolutely*, i. e. independently of the construction which follows it, both in the N. Test. and in classic writers.

E. g. ὁ Μωϋσῆς οὗτος . . . οὐκ οἶδαμεν τί κ. τ. λ., Acts 7 : 40 ; ὁ νικῶν ποιήσω αὐτὸν κ. τ. λ., Rev. 3 : 12. Also Luke 13 : 4. 1 John 2 : 27. Matt. 10 : 32. 12 : 36. Mark 9 : 20, et al. See Matth. § 311.

(3) The Nom. is often used instead of the Vocative, both in the N. Test. and elsewhere.

E. g. ἡ παῖς, ἐγείρου, Luke 8 : 54. Mark 9 : 25. Matt. 27 : 29. Mark 10 : 47, et saepe al. Matth. § 312.

(4) The Voc. is used either with or without the ὦ.

E. g. Matt. 15 : 28, ὦ γίναι ; Acts 21 : 20, ἀδελφέ, and saepe al. So in the classics ; Matth. § 312. 4.

(5) The Nom. stands in Greek *after*, as well as before, such verbs as merely constitute the *copula* in a sentence, and even when this Nom. is not the subject of the sentence.

NOTE 1. The student is already acquainted with the well known constituents of a sentence, viz., the subject, predicate, and copula. Most verbs serve the double purpose of copula and predicate, i. e. they not only assert, but assert some particular quality, action, state, etc. But there is a considerable class of verbs, which usually serve merely as the copula of a

sentence, and do not contain in themselves any completed declaration of attribute, action, state, etc. All these usually take the Nom. case after them. Such verbs are not only εἰμί, ὑπάρχω, γίνομαι, but also φύω, κυρέω, καλέομαι, φωνέω, επικαλέομαι, προσαγορεύομαι, ὀνομάζομαι, λέγομαι, ἀκόνω, αἰρέομαι, ἀποδείκνυμαι, χειροτονέομαι, κρίνομαι, δοκιέω, φαίνομαι, εἰσὶν, νομίζομαι, ὑπολαμβάνομαι, κρίνομαι, δηλόομαι, μένω, and καθίστημι. It must not be supposed that all these verbs in all their voices, etc., take a Nom. after them; nor in all the meanings which they bear; but in those cases in which they serve as a *copula* only, they take the Nom. after them; e. g. ἐγὼ εἰμι θεός· φωνεῖτέ με, ὁ διδάσκαλος, John 13: 13; λέγεται, ὁ ἄψινθος, Rev. 8: 11; φίλος . . . κόσμου ἐχθρὸς τοῦ θεοῦ καθίσταται, James 4: 4, et sic. al. saepe. Rost § 100, Anm. 1. Matth. § 307.

NOTE 2. When a name is given in connection with ὄνομα, it may be done in three ways; e. g. τὸ ὄνομα αὐτῆς, Μαριάμ· or ἡ ὄνομα, Μαριάμ· or ὀνόματι Μαριάμ. In the last case, the proper name stands in apposition with some preceding noun, and ὀνόματι is the Dat. of circumstance, as ἐκατοντάρχῃ ὀνόματι Ἰυλίῳ, Acts 27: 1. Luke 1: 5. Ἀνδρα ὀνόματι Ἀνανίαν, Acts 9: 12.

(6) Several nouns connected as subjects of a sentence, may take a plural verb, etc.; or the verb may be conformed to the nearest noun.

E. g. οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ, Luke 2: 43, an example of the latter kind; the former is so common that it needs no examples. The same usage is common in the Greek classics, Matth. § 304; and also in the Hebrew and Latin languages.

## GENITIVE.

### § 98. Nature and uses of the Genitive.

(1) The fundamental idea designated by this case seems to be that of *an essential and immediate relation or connection of objects*.

NOTE 1. This may be the relation or connection of a part with the whole; of a quality or attribute with a subject, i. e. of accident with substance; of ownership or propriety with owner; of effect with cause; of action with agent; of feelings, opinions, etc., with sensitive and intellectual beings; of that which is comprised in any thing, with that which comprises it, etc.

(2) This connection of objects may be viewed either in the light of *parts* as belonging to or constituting a *whole*; or as something proceeding from, flowing out of, occasioned by, relating to, some other person or thing.

NOTE 1. Hence the Gen. case of itself seems to include the sense of the prepositions *ἀπό*, *ἐξ*, and the like ; which, when they are used before it, rather serve the cause of greater *perspicuity* than that of necessity, since most of the relations expressed by these prepositions, are occasionally expressed by the Gen. alone, specially in the older Greek poetry.

### § 99. *Genitive after nouns.*

(1) The great variety of relations which is exhibited by this construction, is very important to the interpreter, and should be made a subject of particular attention. It is nearly impossible, however, specficially to enumerate them all. The following are some of the leading or principal ones ; viz.,

(a) The Gen. of possession or property ; as *ὁ οἶκος τοῦ βασιλέως ἡ χεὶρ τοῦ Κυρίου*.

(b) The Gen. of cause, source, occasion, etc., (Gen. *auctoris*) ; e. g. *φόβος Θεοῦ*, the fear which God inspires ; *ἡ κακία τῶν πονηρῶν*, the vexation which wicked men occasion. Most of such expressions are also capable of another sense which is *subjective*, viz., ‘the fear which one has of God, the injury which one does to evil men,’ etc. But in many cases only one sense is admissible, as *υἱὸς πατρὸς ἀγαπητοῦ* ὁ καρπὸς τοῦ δένδρου, etc. So in the classics ; *κύματα παντοίων ἀνέμων*, waves occasioned by various winds ; *πένθος δαιμόνων*, grief occasioned by the gods. See Matth. § 375.

(c) The Gen. of object ; as *παραβολὴ τοῦ σπειροντος*, the parable respecting the sower ; Luke 6 : 7, *κατηγορίαν αὐτοῦ*, accusation against him ; Acts 4 : 9, *εὐεργεσίᾳ ἀνθρώπου*, beneficence toward the man ; 1 Cor. 1 : 18, *ὁ λόγος ὁ τοῦ σταυροῦ*, doctrine respecting the cross ; John 17 : 2, *ἐξουσίαν πάσης σαρκός*, power over all flesh ; Rom. 13 : 3, *οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔργων*, are not a terror in respect to good works ; see also Matt. 14 : 1, *ἀκοὴν Ἰησοῦ* ; Luke 6 : 12. 2 Cor. 10 : 5. Mark 11 : 22, *πίστιν Θεοῦ*, faith in God, or faith which God requires ; Rom. 3 : 22. Gal. 2 : 16, et al. *saepe*. This is a wide field for the interpreter, and it needs much caution and discrimination to traverse it with good success.

(d) The Gen. of subject ; as *ὀργὴ Θεοῦ*, the wrath which God feels ; *ἡ ἀγάπη τοῦ Θεοῦ*, the love which God feels. This class of cases might possibly be ranked under *a*, but the relation oftentimes is somewhat discrepant.

(e) The Gen. of material ; as *στέφανος χρυσοῦ*, ἄγαλμα λίθου, etc. ; not common in the N. Test., but very common in the classics.

(f) The Gen. of quality ; as Rom. 1 : 26, *πάθη ἀτιμίας*, base passions ; Acts 7 : 2, *ὁ Θεὸς τῆς δόξης*, the glorious God ; and thus often, both in the O. and N. Test., in which cases the noun in the Gen. supplies the place of an adjective.

(g) The Gen. of place ; as in Matt. 1 : 11, 12, *μετοιკεσία Βαβυλῶνος*,

the carrying away to Babylon ; Matt. 10 : 5, ὁδὸς ἔθνων, the way to the Gentiles.

(h) The Gen. of time ; Jude v. 6, κρίσιν μεγάλης ἡμέρας, judgment at the great day ; Heb. 6 : 1, τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, instruction at the beginning of a Christian course of life. So νυκτός, by night ; χειμῶνος, during the winter ; τῶν προτέρων ἐτῶν, in former years, with a preceding noun (χρόνος, etc.) implied.

(i) The Gen. of value ; as δραχμῆς ἀγοράζειν τι, to purchase something for a drachma ; πλείστου τούτου τιμῶμαι, I prize this as of the highest value.

(2) Many shades of more remote relations and connections still, are expressed occasionally by the Genitive.

E. g. Col. 1 : 20, αἷμα τοῦ σταυροῦ, blood shed upon the cross ; 2 Cor. 11 : 26, κινδυνὸν ποταμῶν, dangers on the waters or occasioned by the waters ; John 5 : 29, εἰς ἀνάστασιν ζωῆς, to the resurrection that is connected with happiness ; Mark 1 : 4, βάπτισμα μετανοίας, baptism which obligates to repentance ; Rom. 7 : 2, νόμος τοῦ ἀνδρός, the law which binds to the husband ; Rom. 7 : 24, σῶμα θανάτου, the body which occasions death ; Rom. 6 : 6, σῶμα τῆς ἁμαρτίας, the body which leads to sin ; Luke 11 : 29, τὸ σημεῖον Ἰωνᾶ, the sign which happened to Jonah ; Philem. v. 9, δέσμιος Χριστοῦ, a prisoner for the sake of Christ ; James 2 : 5, οἱ πτωχοὶ τοῦ κόσμου, poor in respect to the present world ; and so in a great variety of other cases. Some of these examples might be ranked under some of the divisions already named above ; but in general, they are not of so direct a nature.

NOTE 1. Such examples as Μαρία Ἰακώβου, Ἰούδας Ἰακώβου, etc., are elliptical as to the idea which they are designed to convey, either γυνή, μήτηρ, πατήρ, υἱός, or ἀδελφός, etc., being understood, according to the nature of the context. So in ὁ Ἰακώβου, ἡ Ἀλεξάνδρου, οἱ Χλόης, etc., υἱός, θυγάτηρ, etc., being understood.

NOTE 2. Three Genitives in succession are sometimes connected ; e. g. in 2 Cor. 4 : 4. Eph. 4 : 13, et al. Sometimes the Gen. is separated from the noun that governs it ; as in Phil. 2 : 10. 1 Tim. 3 : 6. Heb. 8 : 5. Sometimes (although seldom) of two genitives, one belongs to persons and another to things ; as in Acts 5 : 32. Phil. 2 : 30. 2 Pet. 3 : 2. Heb. 6 : 1.

NOTE 3. When the Gen. stands before the governing noun, either, (a) It belongs to several nouns ; as Acts 3 : 7. Or, (b) It is emphatic ; as in 1 Cor. 3 : 9. Acts 13 : 23. Heb. 10 : 36. Phil. 2 : 25, et saepe alibi.

NOTE 4. The so called *periphrasis of the Gen.* by a noun with ἐκ, περί, ἀπό, κατὰ, etc., is seldom, if ever, to be regarded as a simple Gen., but as a mode of expression designed to give a somewhat different shade to its meaning.

## § 100. The Gen. after Verbs.

(1) It will be impossible that the reader should obtain an ade-



quate idea of the nature of this idiom, unless he first obtain a correct view of the nature of the relations designed to be expressed by the Gen. case. The general statement is made in § 98. It is proper to add some things in this place, for the better understanding of the matter.

(a) The person or thing to which any thing belongs as property, attribute, power, usage, duty, etc., is put in the Gen.; for in this way the relation of the property, etc., is defined.

(b) The Gen. marks the *whole*, to which parts or portions of any thing belongs ; for thus the relation of the parts is defined.

(c) All those cases, viewed subjectively or objectively, in which a word has an incomplete meaning in itself, and needs another word to shew its relation ; or in which the object, the reason, the source or ground, of an action or state must needs be expressed ; in a word, all those cases in which to complete the expression of the idea, *in respect to*, *in relation to*, *on account of*, *by reason of*, must be added, admit of the Gen. in order to shew what this respect, relation, or account is.

(d) Even *time* and *place* may be considered as having a relation to that which happens in them ; and therefore words designating these, may be put in the Genitive.

NOTE 1. Under some of these general heads may be arranged not only the use of the Gen. after verbs, but also after adjectives, participles, prepositions, adverbs, and indeed after nouns, as already represented.

(2) The student will more easily obtain a proper view of the Gen. after verbs in Greek, if he compares the very numerous class of verbs in English, which are in like manner followed by the Genitive.

E. g. The verbs ἀκούω and γεύομαι (verba sensûs) govern the Gen., and in English we often say : *hear of*, *taste of*. Often too we leave out the *of* ; and so does the Greek, for ἀκούω and nearly all other verbs which govern a Gen. may and do sometimes govern other cases, i. e. the Acc., or Dat., as may be necessary. Compare our English, *thought of*, *smell of*, *eat of*, *take of*, *give of*, *partake of*, *drink of*, *to be of*, *to be glad of*, *to be full of*, *to be emptied of*, *to complain of*, *to accuse of*, *to convince of*, *to buy of*, *to sell of*, *to learn of*, *to rob of*, *to make of*, *to require of*, *to take hold of*, *to beg of*, and so of a multitude of other verbs. In nearly all these cases, there is an agreement with the Greek idiom as to the Genitive ;



and also in the fact, that nearly all these verbs, and most others which govern the Gen., may also govern other cases.

(3) It may be seen by the above exhibitions, that ideas indicated by verbs of this nature divide themselves into several classes; e. g.

(a) Such as designate the relation of property.

This is confined principally to εἶμι and γίνομαι, for the obvious reason, that other verbs designate *action*, *state*, etc., which would be inappropriate to the purpose under consideration; e. g. τοῦτ' ἔστιν Ἰωάννου, *this is John's*; πολλῆς ἀνοίας ἐστὶ, *it belongs to consummate folly*; ἐστὶν δικαίου ἄνδρος, *it belongs to a good man*, or *a good man must, should, may, can*, etc., *do thus and so*. And so of γίνομαι which is often equivalent to εἶμι.

(b) Verbs which have a *partitive* sense, i. e. which indicate action that can be supposed to relate only to a part or portion of the object to which it is directed.

NOTE 1. The predominant part of the regimen of the Gen. by verbs, is where a *partitive* sense is meant to be designated. Of course such verbs as μετέχειν, μεταλαμβάνειν, κορονεῖν, μεταλαγχάνειν, μεταδίδωμι, ἀπολαύειν, and all others of the like character, will be included among those which govern the Genitive. By an extension of this principle that is natural enough, verbs signifying to *obtain*, *acquire*, etc., i. e. to *have a part in or of*, often conform to the same idiom, such as τυγχάνειν, λαγχάνειν, κυρεῖν, κληρονομεῖν, etc. Matt. § 325, seq. See in N. Test. 1 Cor. 9: 10. 10: 21. Heb. 5: 13. Rev. 2: 17, al.

NOTE 2. But any verbs whatever, even those which are usually construed with the Acc., may take a Gen. where a *partitive* sense is meant to be conveyed; as Odys. ὁ, 98, ὀπιῆσαι κρεῶν, *to roast [some] flesh*; Thucyd. II. 56, τῆς γῆς ἔτεμον, *they destroyed [a part of] the country*; Plato, Symp. p. 213, λαβόντια τῶν ταιριῶν, *taking [some] fillets*; Soph. Oed. Tyr. 709, μαντικῆς ἔχον τέχνης, *having [something] of the prophetic art*, etc. Matth. § 323. See Acts 27: 36. Matt. 16: 28. Luke 9: 27. 14: 24, al.

NOTE 3. Kindred to the above constructions seems to be that in which verbs signifying to *seize*, *grasp*, *take hold of*, *hold fast*, *touch*, *manage*, etc., e. g. λαμβάνομαι, δαύττομαι, ἄπτομαι, ἔχω, etc. (specially when in the Mid. voice), govern the Genitive; Matth. § 330. When the *whole* of a thing *grasped*, etc., is meant, the Acc. is used, and not the Genitive; Matth. § 331. See Mark 9: 27. 5: 30. Matt. 14: 31. Heb. 12: 20. Luke 8: 54. For seizing the *whole*, see Matt. 14: 3. 18: 28. Mark 3: 21, al.

NOTE 4. As the *antithesis* of this, and by one of those peculiarities not uncommon in language, the same usage is extended to verbs (mostly

of the Mid. voice) of the *opposite* character; e. g. *μεθίμαι, ἀφίμαι*; and so to *ἀμαρτάνομαι* to miss the mark, *ψεύδεσθαι* to fail in meeting expectations, *σφάλλεσθαι* to be frustrated, etc.

NOTE 5. Verbs such as *ἄρχειν, ὑπάρχειν*, etc., which signify to begin, commence, introduce, etc., govern the Gen.; for here the action is as it were *partitive*, i. e. commenced but not completed. So *οἱ ὑπῆρξαν τῆς ἐλευθερίας*, who introduced liberty; Matth. § 335.

(c) When a noun must be added, in order to shew *in respect to*, or *in regard to*, what person or thing or circumstance the action, etc., of the verb is to be understood, this noun may be put in the Gen. after any kind of verb.

NOTE 1. E. g. *ὡς ποδῶν εἶχον*, as they were able in respect to their feet, i. e. as fast as they could run; *εὐ ἔχειν φρονῶν*, to be sound in respect to understanding; Eurip. El., *πῶς ἀγῶνος ἵκοιμιν*; how do we come off as to the contest? *Καλῶς κείται τοῦ ἡλίου*, it lies well in respect to the sun; Matth. §§ 337, 338. This is a construction widely diffused, and deserving of particular attention.

(d) All verbs that necessarily imply a relation to something in the action, etc., which they express, but which relation is not designated by the verb itself, take a Genitive in order to indicate it. But this Gen. is not the *direct* object of the action expressed by the verb; for this would require the Accusative.

NOTE 1. Verbs signifying an action or affection of the mind, such as to remember, to forget, to be concerned for, to neglect, to reflect, to consider, to understand, to desire, to long after, etc., rank here, and usually govern the Genitive; e. g. *μνημονεύετε τῆς γυναικὸς Λόι*, Luke 17: 32. Acts 11: 16. 2 Pet. 3: 2, al.; *ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν*, Heb. 6: 10; *οὐ . . . ἀγγέλων ἐπιλαμβάνεται*, Heb. 2: 16 (figuratively interpreted); *μὴ τῶν βοῶν μέλει*; 1 Cor. 9: 9. Acts 18: 17, al.; *καλοῦ ἔργου ἐπιθυμεῖ*, 1 Tim. 3: 1; *ἐπισκοπῆς ὁρέγεται*, 1 Tim. 3: 1. Heb. 11: 16. So in the classics; e. g. *ἐνθυμοῦ τῶν εἰδότην*, consider the things which are seen, Xen. Mem. III. 6. 17; *ἤσθόμην αὐτῶν*, I perceived them, Plat. Apol. Soc. p. 27; *γνώσεται Σωκράτης . . . ἐμοῦ*, Plat. Apol. p. 27. And so, occasionally, of most verbs which in any way express an action or affection of the mind. The ground of this seems to be, that the action of the mind does not properly pass to the object or at all affect it; so that the Acc. would seem to be not exactly in place here. The Gen. points out the objects in relation to which the mind acts or is affected. But still, *analogy* of usage often causes all such verbs to take an Acc. after them.

NOTE 2. Kindred to the above verbs, which express the action or affection of the *internal* senses, are those which express the action or affection of the *external* ones; e. g. *αὐτοῦ ἀκούετε*, Matt. 17: 5. Luke 2: 46.

John 3: 29, al.; οὐ μὴ γεύσονται θανάτου, Matt. 16: 28. Mark 9: 1, used figuratively, but following the usual construction; so ὅξιν μύρων, νεκροῦ μὴ ἄπτεσθαι. Verbs of *sight* are excepted; and all such verbs as the above, often take the Accusative.

(e) Verbs signifying *plenty* or *want*, *fullness* or *emptiness*, take the Gen of the thing which fills or which is lacking, in order to complete the idea of the verb by pointing out its relation.

NOTE 1. E. g. γεμίσατε τὰς ὑδρίας ὕδατος, John 2: 7; Acts 5: 28, al. So λείπεται σοφίας, James 1: 5. Luke 22: 35. Rom. 3: 23, al.

NOTE 2. Kindred to these verbs are such as signify *to deprive*, *take away*, *rob*; and (with some shades of difference, but in the way of an analogy that is not unnatural) verbs signifying *to loose*, *free*, *separate from*, *quit*, etc., as μεθίστημι in Luke 16: 4; ἀστοχέω in 1 Tim. 1: 6; αἰρεῖν in Mark 2: 21; παύομαι in 1 Pet. 4: 1, et al. On the other hand; verbs signifying *to hinder*, *restrain*, *keep back*, *prevent*, etc., may take the Genitive; e. g. κολύω in Acts 27: 43, et al.

NOTE 3. More remotely kindred to verbs of *emptying*, etc., are verbs meaning *to separate*, *to remove*, *to turn off* or *away*, *to lead off* or *away*, *to depart*, *to go away*, *to cease*, *to stop*, *to make to cease*, etc.; which occasionally govern the Genitive.

(f) All words denoting *comparison* in respect to a thing or person, usually put that thing or person in the Gen., as properly expressive of *relation*. Hence verbs of the like meaning follow the like construction.

E. g. ἡττιᾶσθαι τινος, *to be inferior* [in respect to] *some one*; *to exercise rule*, *command*, or *dominion*, as κρείννω in Rom. 14: 9. 2 Cor. 1: 24; ἀνθεντεῖν, 1 Tim. 2: 12; καταδυναστεύειν, James 2: 6; ἀνθυπατεύειν, Acts 18: 12, et al. In like manner verbs signifying *to prize more highly*, *to excel*, *exceed*, *be subject to*, *obey*, *yield to*, *succumb*, and all others that implicate inferiority in any way, may take a Gen., and often times do take one, although they are not (for the most part) limited to this construction.

NOTE 1. Kindred to the construction under f, although not quite of the same tenor, is the case where the Gen. of *price* or *value* is put after verbs of *buying*, *selling*, *exchanging*, *procuring*, etc.; e. g. ἀσσαρίου πωλεῖται, *are sold for a farthing*, Matt. 10: 29; πρᾶθῆναι πολλοῦ, *be sold for much*, Matt. 26: 9. 1 Cor. 6: 20. Rev. 6: 6; τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν . . . οὐκ ἂν ἀλλάξαιμι, *I would not exchange my ill luck for your servitude*, Aesch. Prometh. 974. The ground of this construction seems to be *comparison* of things with *price*, and the consequent valuation or estimation of them.

NOTE 2. So verbs of *prizing*, *estimating*, *valuing*; as τούτου τιμῶμαι, *thus much I value it*.

NOTE 3. A comparison seems also to be expressed, by implication, in those words which signify *distinction, difference, disagreement, unlikeness*, etc.; e. g. πολλῶν στρουθίων διαφέρετε, *ye differ from* [ye are of higher value than] *many sparrows*, Matt. 10:31. 1 Cor. 15:41, al. So ἀρετὴ πλούτου διέστηκε, Plat. Republ. viii. p. 550; ἀλλοιοῦσθαι τινος, *to be different from one*, Plat. Parm. p. 138.

(4) The cases in which the use of the Gen. has thus far been exhibited, all belong to those where the Gen. has a *partitive* sense, or else is added in order to shew some *relation* of its correlatives, so as to complete the idea which they express. But there is an important aspect of the Gen., which remains yet to be considered, viz., the designation of the *OBJECT to which any thing is directed or has relation*, or else the *designation of its RISE or ORIGIN*; or both of these combined.

As to nouns, see in § 99. 1. c and b. The nature of this connection is obvious. The expression φίλα νόου may be taken either *actively* or *passively*. In the first case, it means of course the *friendship which the son cherishes toward some other person*; in the second, the *friendship of which the son is the object*, i. e. which another person cherishes toward him. The context must always furnish the key to such (in themselves) ambiguous expressions; of which there are a great number, see § 99. 1. c. As to verbs, they may be divided here into several classes; viz.,

(a) Almost any verb, but particularly those which in any way denote feelings or affections of the mind, may take a Gen. of the thing, whose relation to the verb (or participle) is such, that we may indicate it by the words *on account of, for the sake of*, etc.

E. g. Ἀναῶν κεχολωμένοι, *angry on account of the Greeks*, Il. π', 545; χαλεπῶς φέρειν αὐτῶν, *to grieve on their account*, Thucy. ii. 62; τούτων ἐνειδίσαι, *to utter reproach on account of these things*, Herod. i. 90; δίκαιον αἰνέσαι προθυμίας, *to commend the just man for his readiness*, Eurip. Iphig. in Aul. 1381.

(b) In particular; verbs of *complaining against, accusing, prosecuting* (at law), *of condemning, subjecting to condemnation*, etc., take the Gen. of the thing *on account of which* this is done.

E. g. διώξομαι σε δειλίας, *I accuse you of cowardice*, Aristoph. Eq. 367; ἐπαιτιασάμενός με φόνον, *accusing me of murder*, i. e. accusing me on account of alleged murder, etc. But in the N. Test., prepositions are usually employed before the noun in such cases, which serve to render the relation still more definite; and so, not unfrequently, in the classics.



NOTE 1. In the classics, verbs of *supplicating*, *beseeching*, etc., take the Gen. of the person *by* or *on account of whom* the supplication is made; as *θεῶν σε ἱκετεύω*, *I beseech thee by the gods*, Herod. vi. 68; but in the N. Test. a preposition is employed to mark this relation.

(c) The Gen. of *origin* frequently follows the verbs *εἶμι* and *γίγνομαι*.

E. g. *μητρὸς . . . Μανδάνης γενέσθαι ἐσθλῶν γενέσθαι*, etc.

NOTE 1. Here may be arranged verbs signifying to *smell* or *savour* of; as *ὄζω μύρου σικοφαντίας πνί*, *he savours of sycophancy*, Eq. 437; the noun denoting the cause or origin of the smell or savour.

### § 101. Genitive after partitives, adjectives, participles, adverbs, etc.

(1) *Partitives* of all classes, from their very nature (designating a *part* or *portion* of), may take of course the Gen. after them, to indicate the *whole* to which they stand related.

E. g. (a) *Ὁ μὲν . . . ὃ δέ*; as *τὰ μὲν τῶν ὄντων . . . τὰ δὲ τῶν ὄντων*. (b) *Demonstratives*, as *οὗτος*, etc.; as *τοῦτο ἀνάγκης*. (c) *Participles*, which (with the article) denote a particular class of men; as *οἱ καταφύγοντες αὐτῶν*. (d) *Adjectives*, which denote *classes* of men, etc., as *ὀλιγοί*, *πολλοί*, *πλεῖστοι*, *οἱ χρηστοί*, etc.; as *ὀλίγοι ἀνθρώπων*, *οἱ χρηστοὶ τῶν ἀνθρώπων*, *ὁ ἥμισυς τοῦ χρόνου*, etc. And so even in the singular number of the adjective; as *τάλαινα παρθένων*. (e) *Interrogatives*; as *τίς θεῶν*; (f) *Names of towns* belonging to a country; as *Βηθλέμ τῆς Ἰουδαίας*. (g) *Adverbs of place*; as *ἄλλοθι γαίης*, *in another part of the country*; *ποῦ γῆς*; *in what part of the world?* (h) *Adverbs of time*; as *ὥς τῆς ἡμέρας*, *in the evening*; *πηνίκα τῆς ἡμέρας*; *at what time of the day?* (i) *Superlatives*, (which of course indicate a *part* only); as *ἔχθιστος βασιλέων*. Also of course, adjectives, adverbs, etc., with a superlative meaning; as *ἔσχατος*, *ἔσχα*, etc.

(2) When the *relation* of an adjective, adverb, etc., must be shewn by a word subjoined, this word is put in the Genitive.

E. g. (a) *Adjectives*; as *τέλειος τῆς ἀρετῆς*, *perfect in respect to courage*; *ἄπαις ἀφρόνων παίδων*, *childless in respect to sons*. (b) *Adverbs*; as *πρόσῳ σοφίας κατοτέρω τοῦ Ταρτάρου*, *underneath in respect to Tartarus*. (c) *Demonstratives*; as *εἰς τοῦτο ἀνάγκης*, *unto this in respect to necessity* = *εἰς τοῦτην τὴν ἀνάγκην*.

(3) All adjectives and participles, indicative of a state of mind, feeling, etc.; of knowledge or ignorance, etc.; put the Gen. of relation after them; see and comp. § 100. 3. d. with notes.



E. g. (a) Adjectives; as ἀπαίδεντος μουσικῆς· σοφὸς κακῶν. (b) Participials; as οὐ τρέβων . . . ἱππικῆς.

(4) Adjectives, etc., indicating plenty or want, fulness or emptiness, etc. (comp. § 100. 3. e.), may take the Gen. after them.

E. g. (a) Adjectives; as κενὸς φρενῶν· ἔρσημος φίλων· πλήρης κενῶν. (b) Adverbs; as ἄδην αἵματος τυραννικοῦ, enough of tyrant's blood.

(5) All comparatives (which of course intimate relation) put the thing compared in the Genitive; comp. § 100. 3. f.

E. g. (a) Adjectives; as μείζων πατρός, lit. greater as it respects his father. Adverbs are of course construed in the same way, when they have the like meaning. (b) As kindred with this construction, may be reckoned adjectives denoting rule, superiority, preference of any kind, or the contrary, etc.; as ἥδονῆς ἐγκρατὴς· ἥτιων ὕπνου.

NOTE 1. Adjectives expressive of worth, value, etc., and also of the contrary meaning, by a like principle take the Genitive; as ἄξιος τιμῆς· ἀνάξιος τιμῆς. So adverbs of like meaning; as ἀξίως τῆς ἀδικίας.

REMARK. In regard to the classes of words in Nos. 2-5, it is obvious that the same general principle may be applied to all of them, viz., that the Gen. which follows them is designed to designate the relation which its correlate sustains, and which may be expressed by the words *in respect to*, *in regard to*, etc. Thus κενὸς φρενῶν, empty in respect to mind; σοφὸς κακῶν, wary in regard to evils, etc.; and so of all the rest.

(6) Adjectives, etc., may be followed by the Gen., when the relation designated by the words *on account of*, etc., is intended to be expressed.

E. g. (a) Τάλαινα συμφορᾶς κακῆς, wretched on account of an evil destiny, Aesch. Pers. 443; εὐδαίμων . . . καὶ τοῦ πρόπου καὶ τῶν λόγων, fortunate on account of his demeanor and his conversation, Plat. Phaed. p. 68. (b) Genitives of exclamation, with or without an interjection, are to be solved in the like way; e. g. φεῦ τοῦ ἀνδρός! So τῆς τύχης! what a lucky chance! In such cases the context explains the thing referred to by the exclamation.

(7) Participials may take a Gen. denoting material, or the source or origin of the action or quality which they express; comp. § 99. 1. c. b.

E. g. φοίνικος . . . πεποιημέναι, made of palm-wood, Xen. Cyrop. V. 7. 22; πληγὴς θυγατρὸς τῆς ἐμῆς, smitten of my own daughter, Eurip. Orest. 491.

(8) In classic Greek, *time* and *place* are usually put in the Genitive; in the N. Test., this relation is commonly marked by prepositions.

E. g. Ἰθάκης, *at Ithaca*; τοῦ δεξιοῦ, *on the right*; ἐκείνης τῆς ἡμέρας, *on that day*; χειμῶνος, *in winter*. In the N. Test., νυκτός, *by night*, Matt. 2: 14; ποίας, *in what way*, Luke 5: 19; τοῦ λοιποῦ, *in future*, Gal. 6: 17; but the cases of such a construction are rare in the N. Test.

### § 102. Genitive absolute.

(1) The Genitive absolute is introduced, *where a subordinate clause of a sentence exhibits a subject or agent different from that in the principal assertion*. In this case, to avoid confusion and make the construction clear, the subordinate clause has a subject and participle in the Genitive.

E. g. αὐτοῦ ἐνθυμηθέντος, ἰδὸν, ἄγγελος Κυρίου, κ.τ.λ., Matt. 1: 20; τοῦ δὲ Ἰησοῦ γεννηθέντος . . . ἰδὸν μάγοι ἀπὸ κ.τ.λ., Matt. 2: 1. Strictly speaking, the Gen. absolute has a relation to *time*, and may be construed as a Gen. of this nature; Winer, p. 170, Anmerk. So, in most cases, we supply *when* in translating such clauses.

### § 103. Genitive after Prepositions and Adverbs.

(1) Prepositions express *relation*; and on this account, (not in and of themselves) they govern the Genitive. It is, therefore, only those prepositions which express relations that comport with the nature of the Genitive, which govern it; for all prepositions do not govern it.

NOTE. The old method of solving the appearance of the Gen. case when unconnected with a preceding noun, by supplying ἔνεκα, ἐπέα, etc. leaves the real difficulty unexplained; for when I say ὀργίζεσθαι τινός, and ἔνεκα is supplied in order to govern τινός, I may well ask: How comes ἔνεκα to govern the Genitive? The answer to this will be just as difficult, as to shew how ὀργίζεσθαι can govern the Genitive.

(2) Two purposes are answered by using prepositions of known and established meaning before the Genitive; the first, that the relation is thus *definitely* expressed, and so guarded against mistake; the second, that the expression of relation is thus *extended*, without the hazard of ambiguity.

NOTE 1. Several prepositions plainly do not fall directly within the relations of the Genitive above explained, but only indirectly. Still there is an *analogous* use in all of those which do govern it; and the danger of mistake is guarded against, by the definite meaning of the prepositions themselves. It is thus that the powers of expression in Greek are extended.

(3) Some prepositions govern the Gen. only, because they express only those relations that are connected with it; some govern the Genitive and another case, or two other cases, because they have other meanings than those which are appropriate to the Genitive.

(a) The Gen. only; ἀντί, ἀπό, ἐκ (ἐξ), ἐντα, πρό. (b) Gen. and Acc. διά, κατά, ὑπέρ. (c) Gen. Dat., and Accusative; ἀμφί, περί, ἐπί, παρά, πρός, μετά, ὑπό.

(4) Prepositions in composition with verbs, etc., may govern the Genitive, if they govern it when standing alone. In some cases, this usage is extended even to prepositions that (when standing alone) govern other cases.

E. g. verbs compounded with ἐν, σύν, εἰς, ὁμοῦ, etc., sometimes (often with σύν and ὁμοῦ) govern the Genitive.

(5) In many cases, compound verbs govern the Gen., not because of the preposition in them, but because of their meaning.

NOTE 1. In this way we may account for it (for the most part), when we find verbs governing the Gen., and yet compounded with prepositions which do not govern it.

(6) The so called ADVERBS which govern the Gen., in such cases become of course mere prepositions expressive of relation, etc. Of these there are a considerable number.

E. g. ἄνευ, ἄτερ, δίχα, δίκην, ἐγγύς, πλησίον, εὐθύ, ἐνώπιον, μεταξύ, μέχρι, ἄχρι, πέρα, πέραν, πλήν, χάριν, etc.

GENERAL REMARKS RESPECTING THE GENITIVE. In almost all the cases in which verbs, etc., govern this case, other constructions are allowable; in many cases they are common; in some, even the more common. In English I may say, *to taste this*, or *to taste of this*, etc., sometimes with some difference of meaning, and sometimes without any. And thus it is in Greek. Constructions with prepositions, for the sake of more explicitness, are nearly always allowable; and in the N. Test. they are far more frequent than in the older Greek classics. This serves to render the interpretation easier. The student must beware not to conclude, that because a verb governs the Genitive, it can govern no other case,

even where the same idea (for substance) is expressed. The *mode* of expression may be, and is, very diverse; and this gives to any language far more scope of expression, than it would otherwise have.

## DATIVE.

### § 104. *Nature and uses of the Dative.*

(1) The Dative serves for the designation of indirect complement, i. e. of the more remote object, to which any action, passion, etc., has relation.

NOTE 1. The *direct* complement of a transitive verb, for example, is the object on which its action, etc., directly operates, or which it affects. But the *indirect* complement is that *to* or *for* which this action, etc., takes place.

(2) Hence results this very general principle or rule; viz., the person or thing *to* or *for* which any thing is, is done, is directed, etc., is put in the Dative after any words which indicate existence, action, or direction.

E. g. ἔδωκά σου θεῶν ἀρέσκει ἐχθίων σου αὐτῷ φίλος and so ξενίζεσθαι τινί, *to wonder at any thing*, 1 Pet. 4: 12; προσκυνεῖν τινί, *to show reverence to one*, Matt. 2: 8, 11; γονυπετεῖν τινί, *to kneel to one*, Matt. 17: 14, (in the better Codices); ὁμολογεῖν τινί, *to make acknowledgement to one*, Heb. 13: 15; μέμψεσθαι τινί, *to attribute blame to one*, Heb. 8: 8; μαρτυρεῖν τινί, *to bear testimony to one*, John 3: 26; and thus σοὶ ἐστὶ, *it belongs to thee*; αὐτῷ γίνεται, ὑπάρχει, etc.

NOTE 1. The so called *Dativus commodi vel incommodi* may be ranged under this general principle. The *Dativus commodi* occurs very frequently; e. g. 2 Cor. 5: 13, Rom. 14: 6, 7. Matt. 3: 16. Mark 9: 5. Luke 1: 55, al. The *Dativus incommodi* may be found in Matt. 23: 31, μαρτυρεῖτε ἑαυτοῖς, *ye bear witness against yourselves*. See also James 5: 3.

### § 105. *Particular classes of words usually governing the Dative.*

(1) Verbs signifying *to approach, meet, unite, connect*; and such as *imply approach, etc.*, in order to complete the action which they express, e. g. *to associate with, speak to, address, pray to, come together, propitiate*; *strive with, fight with, rival*; *follow, hearken to, give heed to, etc.*, may take the Dative.

NOTE 1. The *indirect* complement in these and the like cases may be expressed by the Dative; as stated above, under the general principle. In the mean time many of these verbs may also take an Acc.; just as in English we say: 'I fought him,' or 'I fought with him.'

(2) Verbs signifying *to blame, reproach, upbraid, accuse, envy, to be angry at*, etc., govern the Dat. of the person blamed, etc.

E. g. σοὶ λοιδορεῖ τῷ θεράποντι χαλεπαίνει ὑμῖν μέμφεται αὐτῷ φθονεῖ.

(3) Verbs, adjectives, etc., which signify likeness or unlikeness, sameness or discrepance, fitness or unfitness, usually govern the Dative.

E. g. ὁμοιωσάμενος αὐτὸν ἀνδρὶ, *I will liken him to a man*, Matt. 7: 24; ὅμοιοί εἰσιν παιδίῳ, Luke 7: 32; ἴσους ἡμῖν . . . τοῖς βασιτάσασιν, Matt. 20: 12; εὐθετον ἐκείνοις, Heb. 6: 7; πρέπει ἁγίοις, Eph. 5: 3; ἔοικε κλύδωνι, James 1: 6. So even αὐτός is often construed in the classics; e. g. ἐν τῷ αὐτῷ κινδύνῳ τοῖς φαυλοτάτοις, *in peril the same with that which belongs to the basest*; τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι, *to be the same with that which is silly*. And in the poets, even εἰς and τοιοῦτος are sometimes followed by the Dative.

NOTE 1. Some adjectives of the nature above described, such as ὁμοιος, ἴσος, πρέπων, etc., sometimes govern the Genitive. The construction varies, *ad libitum scriptoris*.

NOTE 2. Adjectives, moreover, which signify *to be profitable or unprofitable, agreeable or disagreeable, friendly or inimical, hard or easy*, and so of all kindred meanings, may govern the Dative in the same way as those described above.

(4) Verbs signifying *to give to, deliver over or up, please, help, counsel, command, happen to, yield to, concede*, etc., almost of course govern the Dative.

NOTE 1. And yet here, as in most other cases, the language admits sometimes of a different construction, some of these verbs occasionally governing the Gen., and some the Accusative.

(5) Passive verbs frequently take the Dative after them, without any preposition, indicating the agent by which or whom the action is done which is indicated by the verb.

E. g. χρημασιν ἐπαιρεται, *he is lifted up by his wealth*; ἐπράττετο αὐτοῖς τὰ τῆς πολέως, *the affairs of the city are managed by them*. See § 106. 4. 5. Comp. Matt. 5: 21. Luke 23: 15. James 3: 7, 18.

NOTE 1. Specially do passive (and also neuter) verbs, signifying *an affection of the mind*, take the Dat. of the thing which occasions that affec-



tion; as ἀγασθέντες τῷ ἔργῳ, *exulting in the work*; χαλεπῶς φέρω τοῖς παροῦσι πράγμασι, *I am grieved at the present state of things*.

(6) Adverbs of signification like to that of verbs or adjectives governing the Dat., may also take the Dative after them.

E. g. ὁμοίως ἐνέδρα, *like a snare, or as a snare*; ὡσαύτως ἐμοί, *as even to me*, etc.

### § 106. Various relations designated by the Dative.

(1) *In respect to, in regard to*, is a relation which it not unfrequently designates.

E. g. μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ, *be not children in respect to understanding, but in regard to malice*, 1 Cor. 14: 20; σχήματι εὑρεθεὶς ὡς ἄνθρωπος, *in respect to form, he was found as a man*, Phil. 2: 7. So Acts 7: 51. 20: 22. Heb. 5: 11. Gal. 1: 22. Luke 1: 51, et saep. al.

NOTE 1. In classic Greek this is also very common; e. g. ἄξιός ἐστι θανάτου τῇ πόλει, *he is worthy of death, in respect to the city*, Xen. Mem. Soc. p. 1; τὰ... τῇ τῶν ἀνθρώπων φύσει ἐλέγομεν, *we have said those things... in respect to human nature*, Plato, Phaed. p. 79. In like manner the Gen. case is often used; see § 100. 3. c.

(2) The relation signified by the words *in accordance with* the nature, principles, opinion, judgment, circumstances, etc., of any thing or person, is sometimes expressed by the Dative.

E. g. 'Except ye be circumcised τῷ ἔθει Μωϋσέως, *agreeably to the usage of Moses*,' Acts 15: 1; ἀστέιος τῷ θεῷ, Acts 7: 20, *δινατὰ τῷ θεῷ*, 2 Cor. 10: 4, (but this may mean: *Are feasible to him*). So Plat. Phaed. p. 101, εἰ σοὶ ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ, *if in your opinion they mutually agree or differ*.

(3) The manner in which any thing is done, etc., is designated by the Dative.

E. g. 'Praying ἀκαταλύπτῳ τῇ κεφαλῇ, *with the head uncovered*,' 1 Cor. 11: 5; 'Ye were circumcised περιτομῇ ἀχειροποιήτῳ,' Col. 2: 11.

NOTE 1. In conformity with this use of the Dative, are many nouns employed *adverbially*; e. g. δημοσίᾳ, *at the public expense*; κοινῇ, *in common*; ἰδίᾳ, *privately*, et al.

(4) The instrument is put in the Dative.

E. g. λήθω τὴν κεφαλὴν πατάξας· 'Upholding all things τῷ ὀήματι τῆς δυνάμεως αὐτοῦ,' Heb. 1: 3; τῷ πλοιαρίῳ ἦλθον, *they came by means of a small boat*, John 21: 8; et al. saepe.

(5) The *cause* or *occasion* of any thing may be put in the Dative.

E. g. 'They were broken off *τῇ ἀπιστίᾳ*,' Rom. 11 : 20 ; 'Ye obtained mercy *τῇ τοῦτων ἀπειθείᾳ*, through their disobedience,' i. e. the occasion of mercy being extended to you, was their disobedience, Rom. 11 : 30. So in the classics: *φόβῳ ἀπῆλθον*, they departed through fear ; *πολλοὶ ἀπέθανον ἀκρατεῖα*, many died through intemperance ; *σοὶ χάρονσι*, they rejoice through means of you ; *τούτοις λυπούμεθα*, we grieve because of these, i. e. our grief is occasioned by them.

NOTE 1. It is easy to see, that such verbs as *to delight in*, *to rejoice in*, *be troubled*, *be sad*, *be satisfied* or *unsatisfied*, *to be willing* or *unwilling*, *to wonder at*, *be terrified*, *be astonished*, etc., may very naturally put the cause or occasion of these emotions in the Dative.

NOTE 2. In like manner verbs signifying *to distinguish one's self*, *to excel*, *to be eminent*, etc., put the quality which is the cause or ground of distinction, in the Dative.

(6) Time *when* and place *where*, are put in the Dative.

E. g. *τῇδε τῇ νυκτί*, this very night ; *ταύτῃ τῇ ἡμέρᾳ*, on the same day ; *μακρῷ χρόνῳ*, during a long time. So *Δήλῳ*, at Delos ; *Δωδῶνι*, at Dodona ; *Μυκῆναις*, at Mycenæ.

### § 107. Dative with Prepositions and compound Verbs.

(1) Prepositions adapted to express any of the various relations of the Dative, may govern this case.

E. g. (a) Governing the Dat. only ; *ἐν, σύν* (ξιν). (b) Governing the Dat. (and also the Gen. and Acc.) ; *ἀμφί, περί, ἐπί, μετά, παρά, ὑπό*.

(2) Verbs compounded with these prepositions may of course govern the Dative.

NOTE 1. In particular ; verbs compounded with *σύν, μετά*, and *δμοῦ* take the Dative, because the idea of *association* or *union* (so consonant with the nature of the Dative) is expressed by these words.

NOTE 2. Verbs with *ἐπί* and *πρός* not unfrequently take the Dative, even in cases where the Acc. would seem most consonant with the prepositions ; e. g. *ἐπιστρατεύειν τινί, προσβάλλειν τινί*.

(3) Any verbs compounded with prepositions which do not govern the Dative, may govern this case, if they have a meaning which is appropriate to such a regimen.

GENERAL REMARK I. The Dative without any preposition before it, is more common in the earlier than in the later Greek; and more usual in the classics, than in the N. Testament. Indeed, in a great number of cases, after verbs of almost every kind which usually govern the Dative, a preposition is inserted by the N. Test. writers; which makes the relation still more definite and explicit. In particular does the preposition *ἐν* mark the relation of the Dative; so that we have *ὑγιάνειν τῇ πίστει* and *ἐν τῇ πίστει*, *διαφέρειν τινί* and *ἐν τινί*, etc.

But the Greek has a wide latitude of construction; and the Accus. with *εἰς* or *πρός* before it, often express the like relation as the Dative; e. g. *εὐχόμεαι θεῷ* and *εὐχόμεαι πρὸς θεόν*; so *ψεύδεσθαι τινί* and *πρὸς τινά*, *εἰδοκεῖν εἰς τινά* and *τινί*. So with adjectives; as *εὐθετος εἰς τι* or *τινί*, et al. mult.

GENERAL REMARK II. Here, as in the case of the Genitive, most verbs, etc., which govern the Dative, are capable of another construction, and may govern the Acc. or Gen., *pro libitu scriptoris*, as the nature of the case may be. The student should learn, therefore, in most cases rather to say *may* govern, than *must* govern.

## ACCUSATIVE.

### § 108. Nature and uses of the Accusative.

(1) The Acc. case marks the *direct* complement of the verb, i. e. the object which the action of the verb affects, either as producing it, or in some way operating upon it; or else, toward which the action of the verb is *immediately* directed.

(2) In respect to all verbs which designate an action that is plainly *transitive* in its nature, as *ῥύπτω*, the use of the Acc. after them is too plain to need any illustration, being common to all languages. But,

(3) The Greeks employ the Acc. after many Verbs, which are in their own nature not strictly *transitive*, but more or less of a *neuter* or *intransitive* signification; and the extent of this usage can hardly be made the subject of grammatical rule; it must be learned by practice.

E. g. *ἀλίην ὁδὸν εἶσιν*, they go [by] the way of the sea, Hom.; *τὴν νῆσον ἀφίκετο*, he came [to] the island; *δίφηρον βαίνειν*, to go [into] a chariot; *ἐλθεῖν ὁδόν*, to travel [by] the way; *πλεῖ ὑγρὰ κέλευθα*, he sails [on] the watery ways. And so even of place; e. g. *ἤλθε χθόνα*, he came [to] the country. But such constructions are much more common in poetry than in

prose; e. g. ζέω, λάμπω, ῥέπω, ῥέω, σπεύδω, χορεύω, and the like, take the Acc. after them.

NOTE 1. There is a very large class of verbs, which from their nature do not seem fully to belong to the order of *transitive*, nor fully to the order of *intransitive* ones, but hold a kind of intermediate place between the two; and yet they very commonly govern the Acc. case. My meaning is, that when we examine strictly into the nature of this class of verbs, we shall find that the action which they express, cannot be truly and accurately named *transitive*, inasmuch as it does not affect the object which is put in the Acc. case. Still the verb itself is so far transitive, that it requires some object to be named after it toward which the action stands related; for without the designation of this, the meaning of the verb would be incomplete. If there be any obscurity in this statement, it will be made altogether clear by examples; e. g. in προσκυνεῖν τινά (common in the best classical writers), the verb does not express an action of which τινά is properly the *subject*; for the worship paid to any being does not (strictly considered) affect him at all, but it affects only the worshipper himself. Yet when we say, *he worshipped*, we feel of course that the idea is incomplete and imperfect unless the *object* of worship (for so we must call it) is also named. Kindred to this example are a multitude of cases in Greek; e. g. such as δορυφορεῖν τινά, *to be a spear-bearer for one* (as we express it in English); and so κολακεύω, φθάνω, λανθάνω, ἐπιτροπεύω, ἐπιλείπω, βλέπω, ἀποδιδράσκω, ὀμνυμι, ἀσεβῆν, φεύγειν, and many other like verbs, usually take the Accusative.

*Sensation*

NOTE 2. In like manner, all such verbs as designate *the feelings and affections of the mind*, though not strictly transitive, very commonly take after them the Accus. of the object which occasions such feelings or affections; e. g. αἰσχύνομαι αὐτόν, *I am ashamed [of] him*; αἰδέομαι αὐτόν, *I reverence him*; ἐποικτείρω αὐτόν, *I pity him*; ἐλεῶ αὐτόν, *I compassionate him*; and so of other like verbs, as σπλαγχνίζομαι, φοβέομαι, ἀσεβέω, ὀμνυμι, etc., in the N. Testament, where the idiom in question is common.

NOTE 3. Even such verbs, expressive of the feelings or affections, as may be called strictly intransitive, i. e. such as make a complete sense of themselves, do, among the Greeks, not unfrequently take the Acc. after them, in order to designate the object toward which such feelings are exercised; e. g. ἀλγέω αὐτόν *I am distressed [for] him*; ἄχθομαι ἕλκος, *I am grieved [for] the wound*; ὠδίνω βάρος, *I am in anguish [on account of] the burden*; οὐ χαίρουσι τοὺς θνήσκοντας, *they exult not [over] the dying*; θαρρῶ θάνατον, *I am fearless [of] death*. This liberty sometimes extends very far among the poets; as Eurip. Iph. Aul. 1489, ἐλίσσει' ἄμφι βομόν' Ἀρτεμιν, *lit. dance around the altar—Diana, i. e. dancing around the altar [venerate or worship] Diana*.

NOTE 4. This liberty in regard to verbs indicative of *feeling*, is at times extended to some others; e. g. θύειν γάμον, *to sacrifice [on account of] a wedding*; θύειν εὐαγγέλια, *to sacrifice [because of] good news*; ἵμαι σέλμα σμερόν, *I sit [upon] an honourable seat*; καθίζων τρίποδα, *sitting [upon] a tripod*, etc.



REMARK. Nothing is plainer, therefore, than that there is much which is arbitrary in the usages of the Greek language, as to what verbs are to be construed in a *transitive* manner. The lexicons, which ought to mark these usages in respect to every verb, are to the present hour deficient; I mean the general lexicons of the Greek language. Much that is useful, remains to be done in this respect.

(4) Verbs transitive, and still oftener intransitive, take an Acc. of a conjugate noun, i. e. one of a kindred meaning.

E. g. *σπείραι τὸν σπόρον*, Luke 8: 5; *φιλάσσοιτες φιλακάς*, Luke 2: 8; *τὴν δικαίαν κρίσιν κρίνατε*, John 7: 24; *στρατεύῃ τὴν καλὴν στρατείαν*, 1 Tim. 1: 18, et al. saepe. This has sometimes been called *Hebrew idiom*; but it is as common in Greek as in Hebrew, and extends even more to verbs that are intransitive; as the classic *βουλεύω βουλὴν, νοσῶ νόσον, ἐπιμελοῦνται ἐπιμέλειαν, πολεμίζει πόλεμον, κινδυνεύω κινδύνημα, γέλωτα γελῶ, γάμους ἔγχαμν, φυγὴν φεύγειν*, etc. show; Matth. § 408. In general, the meaning is more fully and emphatically expressed by this mode of phraseology.

(5) Many verbs govern *two* Accusatives; (a) The one of a person and the other of a thing; or, (b) The one of a subject and the other of (an explanatory) predicate.

E. g. (a) Verbs of *clothing* and *unclothing*; John 19: 2. Matt. 27: 31. Mark 15: 17. (2) Verbs signifying *to give to drink*; Mark 9: 41. 1 Cor. 3: 2. (3) *Of anointing*; as in Heb. 1: 9. (4) *Of loading*; Luke 11: 46. (5) *Of persuading*; Acts 28: 23. (6) *Of adjuring*; Acts 19: 13. 1 Thess. 5: 27. (7) *Of reminding*; 1 Cor. 4: 17. John 14: 26. (8) *Of asking*; Mark 4: 10.

NOTE 1. This idiom is widely extended in classic Greek. Verbs signifying *to treat well or ill, to make, to speak well or ill, beg, teach, take away, rob, spoil, conceal, hide, compel, distribute*, etc., govern two Accusatives.

(b) Verbs of *nominating, choosing, naming, constituting, regarding as*, etc.; as *ἵνα ποιήσωσιν αὐτὸν βασιλέα*, John 6: 15; *ἡμᾶς ἔθετο ἐπισκόπους*, Acts 20: 28; *ὃν ἔθηκε κληρονόμον*, Heb. 1: 2. So in the classics; *τὸν Γωβρύαν ἀπέδειξε στρατηγόν· πλοῦτον καὶ τιμὴν . . . ἀγαθὰ νομίζουσι σοφιστὴν ὀνομάζουσι τὸν ἄνδρα*, etc. In these and all similar cases, the second Acc. may be considered as *exegetical apposition*.

NOTE 2. Hebraism is it, when *εἰς* with the Acc. is employed in such cases; as 'He raised up for them *τὸν Δαβὶδ εἰς βασιλέα, David for a king*,' i. e. David the king. Comp. Heb. 1: 5.

(6) The Passive of verbs governing two Accusatives, retains the latter of them.

E. g. *παραδόσεις, ὡς ἐδιδάχθητε*, 2 Thess. 2: 15; *τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι*, Mark 10: 38; *δαρῆσεται πολλὰς*, Luke 12: 47.



NOTE 1. Even verbs which govern the Dat. and Accus., do sometimes retain the Acc.; as *πείστυμαι εὐαγγέλιον*, Gal. 2 : 7.

(7) The Accusative (like the Gen. and Dative) is often employed, in order to define or point out some particular relation of a person or thing.

E. g. *σκηνοποιοὶ τὴν τέχνην*, *tent-makers* [in respect to] *occupation*, Acts 18 : 3; *τὸν ἀριθμὸν . . . πεντακισχίλιοι*, *five thousand* [in] *number*, John 6 : 10. So in the classics; *Λυδὸς ἐστὶ τὸ γένος*, *he is a Lydian* [by] *descent*; *ὁ Κῦρος . . . εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιλανθρωπότατος*. 'The river Marsyas has 25 feet τὸ εὖρος, *as to breadth*.'

NOTE 1. Cases of this nature are usually solved by supplying *κατά* before the Accusative. But nothing can be more evident, than that the preposition is here (as in the case of the Gen. and Dative) unnecessary. When inserted it only renders the relation of the noun more explicit.

(8) The Acc. is often employed when *time* and *space* are designated.

E. g. *ὥραν ἐννάτην*, Acts 10 : 3. So *τρίτην ἡμέραν*, *ἔκοσιν ἔτη, δέκατον ἔτος*, *these ten years*. As to space; *πέντε σταδίους, τὸ βάθος δισχίλιοι*, *two thousand* [as to] *depth*.

(9) The Acc. frequently stands *adverbially*.

E. g. *τὴν ἀρχήν*, *at first*; *τέλος*, *finally*; *τὴν ταχίστην*, *as soon as possible*, etc.

(10) Several prepositions govern the Accusative.

(a) The Acc. only: *ἀνά, εἰς (ἐς), ὡς* (sometimes used as a preposition). (b) The Acc. and some other case; *διὰ, κατά, ἐπέρ*. (c) The Acc., with the Gen. and Dative; *ἀμφί, περί, ἐπὶ, μετὰ, παρὰ, πρὸς, ὑπό*.

GENERAL REMARK ON THE GEN., DAT., AND ACCUSATIVE. It is very obvious, that all these cases are used to designate the relation which we express by the words *in respect to, in regard to, with reference to*. In many instances it is altogether a matter of indifference which of the cases is employed, and it is left to the choice of the writer; e. g. *Λυδὸς εἰμι τὸ γένος*, or *τῷ γένει*, or *γένους*. In many other cases, nicer shades of diversity are manifest; in others still, the cases cannot be exchanged at all for each other. Nothing but an accurate knowledge, however, of the idioms of the Greek tongue, can enable one to judge in cases of such a nature.

## PRONOUNS.

§ 109. *General principles respecting gender and number.*

(1) It is a general law respecting pronouns of every kind, that they should conform, as to *gender*, to the noun which is their correlate. But concord in this respect is often merely *ad sensum*.

E. g. 'Teach πάντα τὰ ἔθνη, baptizing αὐτοίς,' masc. pronoun, because ἔθνη designates *men*, Matt. 28: 19; τεκνία μου, οἷς πάλιν ὠδίνω, where οἷς refers to τεκνία for the like reason, Gal. 4: 19; 'There is παιδάριον ἔν here, ὃς κ. τ. λ., (in the better Codd.), John 6: 9. So in 2 John v. 1. Acts 15: 17. Mark 5: 41. Rom. 2: 14, 26. Rev. 17: 5. This is frequent in classic Greek; Matth. § 434.

(2) Plural pronouns are often employed, when the correlate noun is *nomen multitudinis*, i. e. is in the singular number, but has a *collective* sense.

E. g. λαὸν . . . αὐτῶν, Matt. 1: 21; ἐν μέσῳ γενεᾶς . . . ἐν οἷς, Phil. 2: 15; τῇ ἐκκλησίᾳ . . . αὐτῶν, 3 John v. 9; τοῦ σκοτίου . . . ὑπ' αὐτῶν, Eph. 5: 11, 12; κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ. The adjectives *each, every*, are collectives in their own nature, and therefore they cause the noun with which they are joined to partake of this sense. So לְכָל and כָּל in Hebrew, are followed often by a plural verb.

NOTE 1. Pronouns are often used in a *generic* sense, i. e. as collectives or in the place of nouns of multitude. In the O. Test. this occurs times without number.

§ 110. *Use of personal pronouns.*

(1) Personal pronouns, specially in the oblique cases, are more frequent in the N. Test., than is usual in classic Greek.

NOTE 1. The ground of this seems to be the same as in the case of prepositions, which also are employed in the N. Test. with unusual frequency. A definiteness is thus given to the expression in Greek, such as a foreigner would very naturally seek for, because it made the language more intelligible to him; and in respect to the Greeks, all the Hebrews were in a sense foreigners. Seldom indeed is the pronoun omitted, where we might expect it; e. g. Acts 13: 3. Mark 6: 5. 1 Tim. 6: 2.

(2) Personal pronouns are not usually added to verbs, as the *subjects* of them. When they are, emphasis or distinction is generally intended.

E. g. σὺ in Luke 17: 8; ὑμεῖς in Mark 6: 37. So also in Mark 13:

23. 1 John 4: 19, et al. saepe. But in some cases, it is difficult to make out an emphatic meaning; e. g. *ὑμεῖς* in Mark 13: 9; *ἐγώ* in Eph. 5: 32. In a few cases, in the same sentence, one verb has a pronoun expressed and another has not; e. g. in Luke 10: 23, 24, *ἃ βλέπετε . . . ἃ ὑμεῖς βλέπετε*. See also 2 Cor. 11: 29.

(3) In some cases, the noun itself is repeated, where we might naturally expect the pronoun.

E. g. in Luke 3: 19, *Ἡρώδης*; and so *πρόσωπον* in 2 Cor. 3: 7; see also John 10: 41. In some cases of this nature, there is an emphasis or significance attached to the repetition of the noun; e. g. John 4: 1. Matt. 10: 23. Luke 12: 8. 9: 26. John 6: 40, et saep. al.

(4) *Αὐτός* is ranked by most grammarians among the *demonstrative* pronouns; but in its *oblique* cases it is employed as a *personal* pronoun.

NOTE 1. *Αὐτός*, when joined with a noun or pronoun as a kind of adjective, means *self*; and with the article, *self-same*, *the same*; as *ὁ πατήρ αὐτός*, *ἐγὼ αὐτός*, *οἱ ἐπὶ τῆς αὐτῆς μητρὸς τραφέντες*, *those who are nourished by the same mother*; *οἱ Πέρσαι καὶ αὐτοί*, *even the Persians themselves*, etc.

NOTE 2. *Αὐτός* (when used as described above), may stand either before a noun and its article, as *αὐτὸς ὁ ἀδελφός*; or after both, as *ὁ πατήρ αὐτός*; or between the article and its noun (like adjectives), as *τὸ αὐτὸ χῶριον*. When it stands after the noun, the intention of the writer usually is, to render its meaning (*self*) emphatic.

NOTE 3. When employed alone (in the Nom.) as the subject of a sentence, the presence of a personal pronoun joined with it, viz., *ἐγώ*, *σύ*, etc., is implied. In this case *ipse* (and not *ille*) is the proper meaning. Although we often translate *αὐτός* by *he* simply, yet the Greek means *he himself*, or *himself*, etc. But in the *oblique* cases, *αὐτός* is a simple pronoun, *him*, *her*, *it*, etc.; and is so used times without number.

NOTE 4. The noun to which *αὐτός* relates when it is employed as a pronoun, is sometimes a collective one, as Matt. 4: 23, *αὐτῶν* refers back to *Γαλιλαίαν*, (the country for its inhabitants). So in Matt. 9: 35. Luke 4: 15. al.; (*constructio ad sensum*). Not unfrequently *αὐτός* stands related to some noun merely implied by the nature of the case or by the context; as in Luke 1: 17, 'He shall go before *αὐτοῦ*, *him*,' viz. the Messiah, not mentioned in the preceding discourse; *αὐτοῦ* in 1 John 2: 12, in reference to Christ. So *αὐτοῦ* in 2 John v. 6; and in many cases the reference is more or less obscure.

NOTE 5. *Αὐτός*, as a pronoun, is not unfrequently repeated, in cases where its use would seem to be *pleonastic*; e. g. *ἐξελεθόντι αὐτῷ ἐκ τοῦ πλοίου, εὐθέως ἀπήντησεν αὐτῷ*, Mark 5: 2. So Mark 9: 28. Matt. 26: 71. Rev. 6: 4, al. But such constructions, following clauses with a participle, are common in the classics. More pleonastic still would seem to be the

following constructions, with clauses containing the relative pronoun; viz., οἷς ἐδόθη αὐτοῖς ἀδικῆσαι κ. τ. λ., Rev. 7:2; ἢν οὐδεὶς δύναται κλεῖσαι αὐτήν. Rev. 3:8; so Mark 7:25. 13:19, comp. Rev. 12:14, ὅπου and ἐκεῖ. This is very common in the Sept. and in the Hebrew; but it is also found in classical Greek, Xen. Cyrop. I. 4. 19. Diod. Sic. I. 97. XVII. 35. See many examples of the pleonastic repetitions of personal pronouns, in Matth. § 465. 4. Sometimes this repetition seems to be for the sake of emphasis, and sometimes for the sake of greater perspicuity.

(5) Ἐαυτοῦ (Attice αὐτοῦ) is a compound of ἑ and αὐτός, and is used only in the *oblique* cases. But its use is not so limited, as its etymology would seem to indicate.

NOTE 1. It is sometimes applied to the 1 pers. plural, as in Rom. 8:23. 1 Cor. 11:31. 2 Cor. 1:1, 9. al; sometimes to the 2 pers. plural, as in John 12:8. Phil. 2:12. Matt. 3:9, al; sometimes to the 2 pers. sing., as in John 18:34. The same usage is found in the classics.

NOTE 2. Αὐτοῦ, etc., the Attic form, is used in a multitude of cases where αὐτοῦ, etc., might have been employed. It often depends merely on the mode of expression which the writer deems the more eligible, and not on any substantial difference of meaning, whether the one or the other is employed. Hence the continual discrepancies of the Codices, in relation to these words. Generally where the pronoun refers to the *principal* subject of the sentence, ἑαυτοῦ (αὐτοῦ) is employed. Rost's Grammar, § 99. 2.

### § 111. Possessive pronouns.

(1) The possessive pronominal adjectives, (for such they are), are not very frequent in the N. Testament. Instead of ἐμός, σός, etc., the Gen. of the personal pronoun, μου, σου, etc., is more commonly employed.

NOTE 1. This is the case also in the classics. The position moreover of the proper *possessives*, is like that of adjectives in general. The pronouns employed instead of them, may precede or follow the noun, e. g. ἡμῶν ἡ σωτηρία, Rom. 13:11; μου τὴν χαράν, Phil. 2:2; and often so in the writings of Paul, Luke, and John. The other construction, such as ὁ θεός μου, ἡ πλῆσις ἡμῶν, etc., is too common to need examples. The first of these constructions has generally been deemed *emphatic*; but many instances occur, where no particular emphasis is apparent.

(2) The meaning of possessive pronouns may be *subjective* or *objective*.

E. g. ὁ σὸς πόθος may mean, *the desire which you have*, or *the longing*

of another *after* you. So τὴν ἐμὴν ἀνάμνησιν, *the remembering of me*, Luke 22: 19; τῇ ὑμετέρῳ ἐλέει, *through mercy bestowed on you*, Rom. 11: 31. See 2 Tim. 4: 6. 1 Cor. 15: 31. So ἡ ἡμέτερα εὐνοία may mean *our own benevolence*, or *benevolence toward us*.

(3) The Dative of pronouns often supplies the place of a possessive pronoun.

E. g. μητὴρ μοι, *my mother*; οἱ ἡμῖν σύμμαχοι, *our allies*; σοὶ ἐχθροί, *thine enemies*. The true solution of such cases seems to be either thus: *a mother in respect to me*; or, *μητὴρ ἣ ἐστὶ μοι*.

(4) The place of the possessive pronominal adjective, or of the pronoun in its stead, is sometimes supplied, in the N. Test., by ἴδιος.

E. g. εἰς τὸν ἴδιον ἀγρόν *to his field*, Matth. 22: 5; τοὺς ἰδίους δούλους, *his servants*; where to say, *his own field*, *his own servants*, does not seem to be the intention of the writer. See also 1 Pet. 3: 1, and comp. Prov. 27: 8. Jos. 7: 10 in the Sept. In the classics, no certain example of such a usage has been produced.

## § 112. Demonstrative pronouns.

(1) The demonstratives οὗτος, ὅδε, ἐκεῖνος, (αὐτός), stand sometimes immediately before the verb, and *after* the subject of the sentence, in order to give emphasis to the expression.

E. g. 'He who endureth to the end, οὗτος σωθήσεται.' Matt. 24: 13. See Matt. 6: 4. Mark 7: 15, 20. 12: 40, et al. saepe.

(2) Οὗτος more usually refers to a *preceding* noun; ὅδε to something which *follows*; but at other times οὗτος refers to a more distant object, ὅδε to a nearer one. Οὗτος (in distinction from ἐκεῖνος) also refers to what immediately precedes; ἐκεῖνος, to that which is more remote.

NOTE 1. Yet none of these usages are invariable; for there are cases where they are relinquished. Not unfrequently, (as in respect to αὐτός as a pronoun), the subject referred to is remote, or merely implied, or simply something which the nature of the topic under discussion suggests. See Acts 4: 11, οὗτος. 1 John 5: 20 is a doubtful case, so far as οὗτος is concerned. See also Acts 8: 26, 7: 19. 2 John v. 8.

NOTE 2. The usual place of οὗτος is *before* the noun to which it has relation (when adjectively used); that of ἐκεῖνος, *after* the noun. But the reverse of this sometimes happens in both cases.



(3) Some one of the demonstrative pronouns is omitted, but still implied, in innumerable cases where the relative pronoun is employed; which latter seems often to include the demonstrative along with it.

E. g. ἀγόρασον ὧν χρεῖαν ἔχομεν, *buy [those things] of which we have need*, i. e. ἀγόρασον [τὰ ἐκείνην] ὧν κ. τ. λ., John 13: 29; 'How shall they call εἰς ἃν οὐκ ἐπίστευσαν,' i. e. εἰς ἐκείνον ὃν οὐκ κ. τ. λ., Rom. 10: 14; 'What fruit had ye ἐφ' οἷς νῦν ἐπαισχύνεσθε,' i. e. ἐπ' ἐκείνοις οἷς νῦν κ. τ. λ., Rom. 6: 21; ἤρας ἐφ' ᾧ κατέκειτο, i. e. ἐκείνῳ ἐφ' ᾧ κ. τ. λ., Luke 5: 25. Comp. John 6: 29. 2 Cor. 5: 10. The same idiom is frequent in the classics.

(4) The Demonstrative τοῦτο is often employed before ἵνα, ὅτι, and the like particles, when that which follows them is intended to be made particularly emphatic.

E. g. εἰδὼς τοῦτο, ὅτι κ. τ. λ., 1 Tim. 1: 9; οἶδα τοῦτο, ὅτι κ. τ. λ., Acts 20: 29. So εἰς τοῦτο . . . ἵνα κ. τ. λ., Acts 9: 21; εἰς τοῦτο γάρ . . . ἵνα κ. τ. λ., Rom. 14: 9. and so, very often, in all parts of the N. Test. and sometimes in the classics.

NOTE 1. The neuters ταῦτα, τοῦτο, etc., are often used *adverbially*. Τοῦτων appears, also, to be employed in the same way as the singular number, in 3 John v. 4; and so ταῦτα in John 15: 17.

### § 113. Relative Pronouns.

(1) As a general principle, the relative agrees with its antecedent in *gender* and *number*; but there are not a few exceptions to this.

E. g. when another noun, etc., is added by way of explanation, the relative not unfrequently conforms to this latter noun; as τῆς αἰλῆς, ὃ ἐσ-τι πραιάριον, Mark 15: 16; τῷ σπέρματί σου, ὃς ἐστι Χριστός, Gal. 3: 16. So Eph. 1: 14. 6: 17. 1 Tim. 3: 15. Phil. 1: 28. Eph. 3: 13. 1 Cor. 4: 17. But the anomaly in question is not confined to these cases only; for in Matt. 27: 33. Mark 15: 22. 12: 42. John 1: 39, 42, 43. Heb. 7: 3, the pronoun (ὁ neuter) agrees with neither the antecedent nor consequent noun, but rather with ἑγώ implied. So in Xen. Cyrop. viii. 2. 11, et al.; see Bib. Repos. ii, p. 63. In the classics, the relative not unfrequently differs from its antecedent, both in number and gender. Matth. § 475, seq.

(2) While the relative commonly agrees with its antecedent in *gender* and *number*, it usually depends on the verb, etc., which it stands connected with, for the *case* in which it is put; but often

times it conforms to the case of its antecedent, let the verb govern whatever case it may.

This is called *ATTRACTION*. E. g. ἐπὶ πάνσιν, οἷς ἤκουσαν, Luke 2: 20; ἐπίστευσαν .... τῷ λόγῳ, ᾧ εἶπεν, John 2: 22; περὶ πάντων τῶν ἔργων .... ὧν ἠσέβησαν, Jude v. 15. So in Acts 3: 21, 25. 10: 39. 7: 17. 22: 10. James 2: 5. 1 Pet. 4: 11. John 15: 20. 21: 10, et al. *saepe*.

NOTE 1. In most parts of the N. Test., this usage is very common, or rather, it is the regular one. But in Matthew it never occurs; and in Mark but once, 7: 13.

NOTE 2. The word, whether a noun or demonstrative pronoun, etc., which is the antecedent, is often *omitted*, while the relative assumes the same case that it would, provided the antecedent had been expressed; e. g. μεμνημένος ὧν ἔπραξε, i. e. μεμνημένος [τῶν πραγμάτων] ὧν ἔπραξε. So οἷς ἔχω χρῶμαι, *the things I have, I use*, for χρῶμαι [τούτοις] οἷς ἔχω; and with still greater latitude, as δεινότερά ἐστιν ... ὧν εἶρηκα, *they are more dreadful than the things which I have said*, for δεινότερά ἐστιν [ἐκείνων] ὧν εἶρηκα. Comp. Heb. 5: 8. Rom. 15: 18.

(3) *Vice versâ*, the noun sometimes conforms to the case in which the relative is put by the proper regimen of the verb.

E. g. (a) When the noun precedes, as τὸν ἄρτον ὃν κλώμεν, 1 Cor. 10: 16; λίθον ὃν ἀπεδοκίμασαν, οὗτος κ. τ. λ., Matt. 21: 42; παντὶ ᾧ ἐδόθη πολὺ, Luke 12: 48. (b) When the noun follows; as ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτος κ. τ. λ., Mark 6: 16; εἰς ὃν παρεδόθητε τύπον διδαχῆς, Rom. 6: 17. Philem. v. 10. Both usages occur in the classics. Comp. Heb. 5: 8.

### § 114. *Interrogatives.*

(1) The interrogatives *τίς, τί*, are not only employed in questions direct and indirect, but even in some cases where the Greeks would employ *ὅτι*.

E. g. δοθήσεται ὑμῖν ... τί λαλήσετε, *what ye shall say, shall be given to you*, Matt. 10: 19; ἐτοιμασον τί δευνήσω, *prepare that which I may eat*, Luke 17: 8. Mark 6: 36. So Xenophon; οὐκ ἔχω τί μείζον εἶπω, *I have nothing more important which I could say*, Cyrop. vi. 1, 48.

(2) In the N. Test., *ἵνα τί* is frequently employed in an interrogative sense, *why? wherefore?*

E. g. Matt. 9: 4. 27: 46. Luke 13: 7. al. It is also employed in the same way in the Greek classics.

NOTE 1. The student will remember, that the interrogatives *τίς, τί*

always have the acute accent, which is retained on the *first* syllable in the oblique cases; by which the *interrogatives* are distinguished from the *indefinite* pronouns.

### § 115. Indefinite Pronouns.

(1) *Τίς, τι* (indefinite), are sometimes added to nouns, in order to express the idea of *a certain, a kind of*, etc.

E. g. ἀπαρχήν *τινα*, *a kind of first fruits*, James 1: 18.

(2) Sometimes they are joined to numerals; and sometimes to adjectives.

In the first case, they mean *a certain*, or *about so many*; as δύο *τινάς* Acts 23: 23. So ἡμέρας ἑβδομήκοντά *τινας*, *some seventy days*. With adjectives, they have a kind of *intensive* meaning, as φοβερὰ *τις* ἐκδοχή *κρίσεως* *a certain terrible expectation of punishment*, Heb. 10: 27; μέγας *τις*, *some great affair, some important personage*, Acts 8: 9. 1 Cor. 3: 7. Gal. 2: 6, al.

### § 116. Hebraism as to the designation of certain pronouns.

(1) The usual classic words οὐδεὶς, μηδεὶς, *no one*, are sometimes expressed in the manner of the Hebrew עֵין — אֵין, οὐ — πᾶς; yet with this modification, that the negative particle (οὐ or μη) is closely joined with the verb of the sentence, and not with πᾶς.

E. g. οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ, *lit. then could not be saved all flesh*, i. e. *no flesh or no man could be saved*, Matt. 24: 22; οὐ δικαιωθήσεται πᾶσα σὰρξ, *no flesh*, i. e. *no man, shall be justified*, Rom. 3: 20. Eph. 5: 5. 1 John 2: 21. John 3: 15. 1 Cor. 1: 29. Acts 10: 14. Rev. 7: 1. See the like idiom, also, in Matt. 10: 29. Luke 1: 37.

NOTE 1. Different from this is the case, where the negative particle is immediately connected with πᾶς; for then the meaning is as in other languages, i. e. *not every one*, (q. d. *only some of*). E. g. οὐ πᾶς ὁ λέγων κύριε, κύριε, κ. τ. λ., *it is not every individual, who addresses me with Lord!* Lord! etc., Matt. 7: 21; οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, *not all flesh is the same flesh*, i. e. *there are different kinds of flesh, etc.*, 1 Cor. 15: 39. So οὐ πάντες in Matt. 19: 11. Rom. 9: 6. 10: 16.

REMARK. Philosophically considered, there is no difficulty in the mode of expression stated in the text above. For example, John 2: 21, ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστι, *for every lie is not of the truth*, which must of course be equivalent to *no lie is of the truth*. But in the classics this mode of expression is not found; nor is it frequent in the N. Testament.

(2) *The one and the other*, in classic Greek, may be expressed by *εἷς μὲν, εἷς δέ*; but in the N. Test. we find *εἷς . . . καὶ εἷς*.

E. g. Matt. 20 : 21. 27 : 38. Mark 4 : 8. et al. The Heb. idiom, *אֶחָד . . . אֶחָד*, seems to be the basis of the N. Test. mode of expression.

## ADJECTIVES.

### § 117. Concord of adjectives with nouns.

(1) The general rule respecting adjectives as united to nouns, etc., is, that they must agree with them in *gender* and *number*; but to this there are not a few exceptions.

NOTE 1. An adjective *agrees* with a noun, when it is so combined with it as to form one whole, which, without the adjective, would be imperfectly or incompletely expressed. On the other hand, the adjective is a *predicate* in a sentence, when the expression of the noun, etc., is complete without it, and the adjective only adds some new limitation.

(2) Concord merely *ad sensum* is frequent in respect to adjectives.

E. g. (a) In respect to gender; as *τὰ στρατεύματα . . . ἐνδεδυμένοι*, Rev. 19 : 14; *τὰ λοιπὰ ἔθνη . . . ἐσκοτισμένοι*, Eph. 4 : 17; *φωναὶ μεγάλαι . . . λεγόντες*, Rev. 11 : 15. So frequently in the classics. (b) In regard to number; *τὸ πλῆθος . . . χαίροντες*, Luke 19 : 37; *ὁ λαὸς . . . ἑκθαμβοί*, Acts 3 : 11. So in the classics; e. g. *τὴν πόλιν . . . ὄντας*, Thucyd. III. 79, and the like oftentimes; see Matth. § 434.

NOTE 1. In Rev. 14 : 19, we find *τὴν ληνὸν . . . τὸν μέγαν*; but *ληνός* is itself of the common gender.

(3) The same adjective belonging to nouns of *different* gender and connected, if it *precede* the nouns, is, when *repeated*, usually put in its appropriate gender; but if both nouns are of the same gender, it is commonly inserted but once.

E. g. *πᾶσα δόσις . . . καὶ πᾶν δώρημα*, James 1 : 17; *ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαὶ*, Mark 13 : 1. Acts 4 : 7. On the contrary, where the adjective is not repeated; *πολλὰ τέρατα καὶ σήμεια*, Acts 2 : 43; *ποικίλαις νόσοις καὶ βασάνοις*, Matt. 4 : 24. 13 : 32. 9 : 35. al. Exceptions to the first rule, see in Luke 10 : 1. 2 Thess. 1 : 4. al.

(4) An adjective which in reality qualifies several connected nouns, when inserted but once, may take the gender and number of either of the nouns which it qualifies; but commonly it conforms to its proximate noun.

E. g. ἔρις τε φίλη, πόλεμοι τε μάχαι τε, Il. ε', 891. But also ἄγγεα πάντα, χαυλοὶ τε σκαφίδες τε, τετυγμένα, Odyss. ι', 222.

N. B. In respect to the position occupied by the adjectives, see § 90. 1. seq.

§ 118. *Various ways in which adjectives are employed.*

(1) With the article, they are often employed (more commonly in the singular but sometimes in the plural), as abstract nouns.

E. g. τὸ ἀσθενές . . . [τῆς ἐντολῆς], Heb. 7 : 18 ; τὸ μωρόν τοῦ θεοῦ, and τὸ ἀσθενές τοῦ θεοῦ, 1 Cor. 1 : 25. Rom. 2 : 4. Heb. 6 : 17. 2 Cor. 4 : 17. 8 : 8. So τὰ ἀόρατα [τοῦ θεοῦ], Rom. 1 : 20. This idiom is common in the Greek writers, especially in the philosophical ones.

(2) On the contrary, the place of an adjective is frequently supplied by a noun in the Gen. which qualifies the noun on which it depends.

E. g. τοῖς λόγοις τῆς χάριτος, Luke 4 : 22 ; οἰκονόμος τῆς ἀδικίας, unjust steward, Luke 16 : 8 ; υἱὸς τῆς ἀγάπης, beloved son, Col. 1 : 13. Luke 18 : 6. Rev. 13 : 3, et al. saepe.

NOTE 1. The frequency of this in the N. Test. may be called *Hebraism* ; for although this idiom is by no means a stranger to the classic Greek, it is more common to the poets than to the prose writers. See Matth. § 316. f.

(3) But sometimes the *principal* noun (and not the one which designates *qualification*), is in the Genitive.

E. g. ἐπὶ πλούτου ἀδηλόγητι, in riches that are deceitful, or in deceitful riches, 1 Tim. 6 : 17 ; ἐν καινότητι ζωῆς, in a new life, Rom. 6 : 4 ; ἐνέργειαν πλάνης, strong delusion, 2 Thess. 2 : 11.

NOTE 1. When a pronoun or pronominal adjective, etc., follows two words connected as in Nos. 2, 3, it relates to both as one whole ; as τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, by his powerful word, Heb. 1 : 3. Rev. 3 : 10. 13 : 3. Sometimes, however, such pronoun or adjective is more appropriately connected only with one of the words ; e. g. Rom. 7 : 24. Acts 13 : 26.



(4) In a few cases, the fem. of adjectives seems to stand for the neuter, according to the Heb. idiom.

E. g. αὐτή and θανμαστή in Matt. 21 : 42. Mark 12 : 11. But this is a citation from Ps. 118 : 22. (Sept.) ; and in the Sept. such an idiom is not unfrequent, while in the N. Test. it is very rare.

(5) The frequent expression of the sense of adjectives, by the use of υἱός, τέκνον, etc., before abstract nouns, is properly *Hebraistic*.

E. g. υἱοὶ ἀπειθείας τέκνα φωτός -υπακοῆς -ὀργῆς -κατάρα. The Greeks use παῖδες ἱατρῶν -δυστήνων, etc., where however the Gen. is not an *abstract* noun.

(6) The neuter adjective, either singular or plural, with or without the article, is often used in an *adverbial* manner.

E. g. πρῶτον, τὸ πρῶτον, *first* ; αἰνά, *dreadfully* ; μικρά, σοφώτατα, αἰσχίστα, etc.

### § 119. Comparative degree of Adjectives.

(1) The usual form of the comparative requires the Gen. after it ; see § 101. 5.

(2) Not unfrequently the comparative degree is expressed in the N. Test., by the positive form of the adjective, followed by ἤ.

E. g. καλὸν σοι ἐστὶ . . . ἤ, etc., *it is better for thee . . . than*, etc., Mark 9 : 43. So Mark 9 : 45. Matt. 18 : 8, 9, al. The same usage is occasionally found in the classics ; as ἐμοὶ πικρὸς . . . ἢ κείνοις κ. τ. λ., Soph. Ajax. 981. Comp. Luke 15 : 7. 18 : 14. Gen. 28 : 36. 1 Cor. 14 : 19, for the like expressions ; which are very common in the Sept., and are a close copy of the Heb. comparative. Let the reader note, that when ἤ is employed, the word which follows is in the same case as that which precedes.

NOTE 1. The older grammarians say, that μᾶλλον is to be supplied by the mind before ἤ in all cases of this nature. Recent grammarians think the idiom may be as well explained without the aid of μᾶλλον as with it.

(3) The positive degree followed by παρὰ or ὑπέρ, is sometimes employed to designate the sense of the comparative.

E. g. ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους, *greater sinners*, or *sinner above, more than*, Luke 13 : 2. Rom. 14 : 5. Heb. 1 : 9, the same sense is made by παρὰ after nouns. But the same preposition is very common

after the *comparative degree* ; as πλέον παρά, Luke 3 : 13 ; διαφορώτερον παρά, Heb. 1 : 4.

Ἰπτερ is employed in the same way as παρά ; e. g. Luke 16 : 8. Heb. 4 : 12. In all these respects, parallels are found in the classics.

(4) The comparative is sometimes used, when the thing with which it is compared is merely implied but not expressed.

E. g. Acts 17 : 21, τι . . . καινότερον, *something more recent than even what was called new* ; Acts 25 : 10, κάλλιον, *better than I* ; 2 Cor. 7 : 7, μᾶλλον χαρῆναι, *rejoice still more than I did before, on the arrival of Titus*. So in Phil. 1 : 12. Acts 27 : 13. John 13 : 27. Heb. 13 : 19. Matt. 11 : 11, al., examples of the like kind may be found ; and so in the classics, Matth. § 457.

NOTE 1. Μᾶλλον and ἔτι put before the comparative, make an *intensive* sense ; as μᾶλλον περισσότερον, *the more abundantly*, Mark 7 : 36. Phil. 1 : 23. So ἔτι μᾶλλον, *still more*, Phil. 1 : 9. Heb. 7 : 15. The same usage is found in the classics.

NOTE 2. For πρότερον (compar.) πρῶτον seems to be used in John 1 : 15. 15 : 18. Comp. Heb. 8 : 7. Acts 1 : 1.

(5) An imperfectly expressed, but concise and energetic comparison is made, by comparing a thing with a person, when, strictly speaking, the comparison is with something which belongs to the person.

E. g. μαρτυρίαν μεῖζω τοῦ Ἰωάννου, *testimony greater than John's*, i. e. greater than that of John, John 5 : 36. This construction is frequent in the classics. Matth. § 453.

## § 120. Superlative degree.

(1) Besides the usual superlative forms, this degree is sometimes expressed by the positive and a noun which designates the class of persons or things to which it belongs.

E. g. εὐλογημένην σὺ ἐν γυναιξίν, lit. *blessed art thou among women*, i. e. most blessed of women art thou, Luke 1 : 28. This is like the Heb. בְּרִיכָה בְּנָשִׁים ; but examples of the like kind are not wanting in the Greek classics, e. g. ὦ φίλα γυναικῶν, Eurip. Alcest. 473 ; ὦ σκέτλι ἀνδρῶν, *most miserable man !* Aristoph. Ran. 1081 ; ἀετός ὡκὺς ἐν ποτανοῖς, *the eagle is the swiftest of the winged*, Pind. Nem. III. 76.

(2) The Heb. superlative, such as קָדַשׁ, קְדָשִׁים, is found in very few cases ; and the classic Greek is not wanting in the like expressions.

E. g. *ἅγια ἅγιον*, Heb. 9:3; *βασιλεὺς βασιλείων*, Rev. 19:16. But in Soph. Elect. 849, we find *δειλαία δειλαίων*; Oed. R. 446, *ἄρρητ' ἄρρήτων*; Aeschyl. Supp. 524, *ἄναξ ἀνάκτων*.

NOTE 1. The so called superlatives made by *θεοῦ*, *κυρίου*, etc., appear to be all capable of solution in another way; e. g. *αὐξῆσιν τοῦ θεοῦ*, *an increase of which God is the author*, Col. 2:19; *σάλπιγξ θεοῦ*, *the trumpet which God will order to be sounded*, 1 Thess. 4:16. So in Luke 1:15. 2 Cor. 1:12. Rev. 21:11. 15:2. *Ἰστέως τῷ θεῷ*, *fair in the view of God*; see § 106. 2.

## NUMERALS.

### § 121. Use of Ordinal and Cardinal Numbers.

(1) For the ordinal *πρῶτος*, the cardinal *εἷς* is constantly employed, in designating a day of the week.

E. g. *πρῶτῃ τῆς μιᾶς τῶν σαββάτων*, *early on the first day of the week*, Mark 16:2. Matt. 28:1. John 20:19. Acts 20:7. al. The Greeks employ *εἷς*, in such cases, only when *δεύτερος*, *ἄλλος*, etc., follow. The N. Test. usage is therefore Hebraistic.

(2) Cardinal numbers repeated denote *distribution*; as in Hebrew.

E. g. *δύο δύο*, *two and two* or *two by two*, Mark 6:7. The Greeks would say: *δύο κατὰ δύο*, or *δύο ἀνὰ δύο*; and like the latter is Luke 10:1.

NOTE 1. The formulas, *ἀνὰ εἷς ἕκαστος*, Rev. 21:21; *εἷς καθ' εἷς*, Mark 14:19. John 8:9; *ὁ καθ' εἷς*, Rom. 12:5; are peculiar. The usual Greek is, *ὁ καθ' ἕνα*.

(3) Ordinals in the neuter are sometimes used *adverbially*.

E. g. *τρίτον*, *δεύτερον*, *thrice*, *twice*, etc.

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## VERBS.

### § 122. Verbs active, transitive and intransitive.

(1) Many verbs, having a variety of meanings, are active and transitive in one sense, and neuter or intransitive, sometimes reflexive, and in some cases even of a passive nature, in another.

E. g. *στρέφειν αὐτὰ εἰς αἷμα*, to turn them into blood, Rev. 11:6, where *στρέφειν* is used actively; while generally in the N. Test., it is employed as a verb neuter or reflexive, i. e. as meaning to turn back, or to turn one's self, etc. So *τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον*, the waves cast themselves into the boat, Mark 4:37; *ἀποθόψυντες*, casting themselves, viz. into the sea, Acts 27:43; *ὅταν παραδῶ ὁ καρπός*, when the fruit shews itself, Mark 4:29; and so even with a passive sense, *περιέχει ἐν τῇ γραφῇ*, it is contained in the Scripture, 1 Pet. 2:6.

NOTE 1. This principle is common to other languages. In Hebrew, it is of very frequent occurrence. In the Greek classics it is as common as in the N. Testament. Especially does the Perf. 2 in Greek bear an *intransitive* meaning so commonly, that it has not unfrequently been called its *predominant* sense. And indeed, in the few cases where verbs have two Perfects active in real use, the Perf. 2 is nearly always intransitive.

NOTE 2. Some verbs which are transitive throughout, in most of their tenses, are intransitive exclusively in some others; e. g. in Perf. 2, Pluperf. 2, and Aor. 2. So it is with *ἵστημι*, *φύω*, *δύω*, *σβέννυμι*, and some others.

(2) Some *intransitive* verbs are not unfrequently constructed in the same way as *passives*.

E. g. *Ἑκτωρ ἀπέθανεν ὑπὸ τοῦ Ἀχιλλέως*, Hector died by Achilles, i. e. was slain by him; *Ἀχαιοὶ ὑφ' Ἑκτορος ἔφυγον*, the Greeks fled by reason of Hector, i. e. they were put to flight by Hector.

REMARK. See an abundance of examples of all sorts, viz. of actives used as neuters; of neuters employed as actives and as passives; of active for passive and middle; of passive for active and neuter; of the middle for active and passive, in Matth. § 496. All this, however, goes not to shew that one voice, or one kind of verb, is actually substituted for another; but only that some verbs have a variety of significations, transitive or intransitive, active or passive, and sometimes middle. Usage and a good lexicon or commentary, are the only guides which a student can have, in respect to particular examples. But the nature of the case in general, and the possibilities of such usages, he may learn from grammar.

REMARK 2. The cases governed by active verbs, have been already designated above, in considering the Gen., Dat., and Acc. cases, §§ 98—108.

## § 123. Passive Verbs.

(1) Verbs *passive* are such as require the subject and object to be united in their Nom. case.

E. g. *ἐγὼ τύπτομαι*, I am beaten, where the subject of the verb is *ἐγώ*, which is also the object affected by the action that the verb expresses.

(2) As the active subject of the verb, i. e. the *agent*, is not expressed by the passive form, and is not necessarily implied; and as this form is from its nature intransitive; the agent, if noted at all, must be noted *indirectly*. This is done in several ways;

E. g. (a) By *ὑπό, πρὸς, or παρὰ* before the Genitive; as *Ἐκτωρ κτείνεται ὑπὸ τοῦ Ἀχιλλέως, or πρὸς τοῦ Ἀχιλλέως, or παρὰ τοῦ Ἀχιλλέως*. It is most common, however, to employ *ὑπό*. (b) The Dative simply, without any preposition, is often employed in the same way, denoting the *cause* or *instrument*; as *ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, the affairs of the city were managed by them*.

(3) In the usual cases of the *passive*, that which was the Acc. in the active voice, becomes the Nom. in the passive; but if verbs govern the Dat. or Gen. of person, these may in like manner become Nominatives in their passive voices.

E. g. *τύπτει με, he beats me, μέ* in the Acc.; but in *ἐγὼ τύπτομαι, I am beaten*, the *μέ* takes its place in the Nom. of the verb. So in other cases; *ἀμέλειν τούτων* (Gen.) *to neglect these things*, while *ταῦτα ἀμέλειται ὑπὸ τῶν θεῶν*, may be said just as well as if *ἀμέλειν* in the active voice governed the Acc.; and in the like manner, *ἐπιβουλεύειν ἡμῖν* and *ἡμεῖς ἐπιβουλευόμεθα ὑπ' αὐτῶν*.

(4) The Passives of verbs active that govern *two* Accusatives, the one of a person and the other of a thing, retain the regimen of the latter.

E. g. *ὁ παῖς διδάσκεται τὰς τέχνας, the boy is taught the arts*; but in the active, *διδάσκει τὸν παῖδα τὰς τέχνας, he teaches, etc.*

(5) When a verb active governs the Acc. of a thing and Dative of a person, the latter may become the Nom. of the passive, while the Acc. of the thing is retained.

E. g. *ἐπιτρέπει τῷ Σωκράτει τὴν διαίταν, he entrusts the decision to Socrates*, may be *passively* expressed thus; *Σωκράτης ἐπιτρέπεται τὴν διαίταν*. See in Gal. 2:7. Rom. 3:2. 1 Cor. 9:17.

(6) The Aorists passive are not unfrequently used, in the N. Test., in an intransitive and reflexive sense; § 61. 4.

So *ἀπεκριθῇ, ἀποκριθεὶς, διεκριθῇ, προσεκολλήθῃ, καταλλαγῇτω, ἐπεφάνην*, and other verbs, etc., are frequently employed; see Luke 22:68. Matt. 16:2. Matt. 21:21. 1 Cor. 7:11. Tit. 2:11; and even the *Future προσκολληθήσεται*, Eph. 5:31.



NOTE 1. That the Perf. passive is used in the sense of the middle voice, the student may see by consulting *προσκέκλημαι* in Acts 13: 2; *προσκέκληται*, Acts 16: 10; *Καίσαρα ἐπικέκλησαι*, Acts 25: 12; *συνετίθειν-το*, John 9: 22; *πεπορευομένους*, 1 Pet. 4: 3. See peculiar cases in Acts 20: 13. 2 Pet. 1: 3. Also Fut. *ὀφθήσομαι* in Acts 26: 16, which probably has a Middle sense.

### § 124. *Verbs of the Middle Voice.*

(1) The inter-community between the passive and middle voices, as also the distinctions between them; and in like manner with respect to the active voice; the peculiar sense, moreover, of the middle voice, and its distinction from *deponent* verbs; are all explained at large in §§ 60—63, and these subjects, therefore, need not be here repeated.

(2) Like the other voices, the Middle may deflect from its usual and natural meaning, and in some cases have a sense merely active or passive. Especially is this the case, when the appropriate forms of any verb, in the active or passive voices, do not exist, or are gone into desuetude. Comp. §§ 60—62.

(3) The student should not forget, in respect to the middle voice, that although it is called *reflexive*, for distinction's sake, yet it is *directly* so only in a very few cases; and these have regard only to actions which properly respect one's person. In general, it is only *indirectly* reflexive, and it commonly indicates *actions done for one's self, on his account, by his command, desire, or procurement*, etc.

See § 60, 3—8, where are exhibited appropriate examples.

(4) The Middle voice of course may have an *active* or *passive* construction, according as it has an active or passive sense. In its *appropriate* sense it usually follows the construction of the *active*, in relation to the case of the noun which designates the object to which the action of the verb stands related.

### § 125. *Tenses of Verbs.*

(1) The subject of the tenses at large has already been explained, in §§ 50—52, §§ 61, 62.

(2) The *interchange* of tenses, e. g. the Perf. and Present, the Perf. and Aorists, the Pluperf. and Aorists, the Imperf. and 2 Aorist, etc., the reader will find exhibited under § 50, seq.

(3) In the N. Test. the use of the tenses does not differ in any respect worthy of note, from that of the classic Greek.

NOTE 1. (a) *The Present* is used in narrating the *past*; e. g. John 1: 29, 44, 46. 9: 13. Acts 10: 11. Rev. 8: 11. 12: 2, al. saepe. It is even set by the side of the Praeter, in the same sentence; e. g. Mark 2: 4. 4: 38. John 1: 44. 5: 14. 11: 29, et al. saepe. So often in the classics; Matth. § 504. Winer § 41. b. (b) The Present is used in respect to the *future*; Matt. 26: 2. John 4: 21. 10: 32. 12: 26. 14: 3. 17: 24. 7: 34. Matt. 17: 11, al. But in translating such passages we need not use the future, any more than we need use the Praeter in translating those under a. This *modus* of expression creates no embarrassment as to sense; and the classical writers not unfrequently indulge in it, (Matth. § 504: 3), although not with the same frequency as does the evangelist John. (c) The Present seems to supply the place of the *Imperf.*, in some cases; e. g. 'Now the Pharisees had heard that Jesus . . . ποιῶ καὶ βαπτίζω,' etc., John 4: 1, where we might render: *was making and baptizing*, etc. So in John 2: 7. Mark 8: 23. 5: 14. Luke 19: 3. Acts 4: 13, et al. saepe. But this construction is not foreign to the classics (Winer § 41. 2); and it is no more strange, than that other tenses should often be commuted.

NOTE 2. *The Imperfect*; (a) It is sometimes employed as denoting continued action in past time; Luke 14: 7. 24: 32. John 5: 16. 12: 6. Mark 3: 11, et al. (b) Continued and customary action or state; Rom. 15: 22. 1 Cor. 10: 4. 13: 11. Acts 13: 11. Matt. 13: 34, et al. saepe. (c) Commenced but not fully accomplished action; Luke 1: 59. Matt. 3: 14. Gal. 1: 13. (d) Imperf. for the Aorist; Acts 16: 22. Mark 7: 17. 10: 17, al. See Matth. § 505. So the Imperf. and Aorist are sometimes employed in the same sentence; as in Luke 8: 23. James 2: 22. (e) For that kind of Present which denotes *duration*, and includes the past as well as the present time, the Imperf. is sometimes used, specially in neuter or impersonal verbs, such as ἦν, ἀνῆκεν, etc.; as Col. 3: 18. Matth. § 505. In all these usages, the classical writers agree; see Winer § 41. 3, and Matth. § 505 throughout.

NOTE 3. *The Perfect*; (a) Denoting continued and continuing action, state, etc.; Luke 13: 2. 4: 6. 5: 32. Acts 8: 14. Mark 10: 40. Rom. 9: 6. Matt. 4: 4 γέγραπται, i. e. *it has been written and stands recorded*; al. saepe. (b) The Perfect is frequently joined in the same sentence with an Aorist; e. g. Luke 7: 16. 9: 7 and 8. 4: 18. Heb. 2: 14. Acts 21: 28. John 13: 3. 1 Cor. 4: 8. 1 John 1: 1. In some of these cases the true *permanency* of the Perfect is plain; in others, its use can hardly be distinguished from that of the Aorist. (c) For the Present; in which case an action or state that was and still is, for the most part, is designated; as in John 20: 29. 2 Cor. 1: 10. Gal. 2: 7. John 8: 40. 14: 25. Matth. § 505.

III. Several verbs use the Perfect for the Present, because they have no

Present with the same sense which the Perfect bears ; § 50. 3. Notes 1. 2. (d) As a kind of *Futurum exactum* the Perf. is sometimes employed ; e. g. in Rom. 14: 23. So Eurip. El. 690, 'If he shall fall a corpse in the contest, ὄλωλα, lit. *I am undone*, i. e. *I shall have been undone*. See Matth. § 500.

NOTE 4. *The Aorist* ; (a) Is not unfrequently used for the Pluperfect ; e. g. in John 18: 24. Matth. 14: 3, 4. Acts 1: 2. 4: 13. 9: 35. John 11: 30, al. (b) It has relation to what is *future*, in several cases ; e. g. in John 15: 6, ἐβλήθη. Rev. 7: 10. In the classics it is frequently employed in the like way ; Matth. § 506. 2. (c) Customary action is sometimes designated by it ; e. g. Matth. 23: 2, ἐκάθισαν ; 11: 19, ἐδικαιώθη. Luke 1: 51 may also be understood in the same way, although it is capable of another construction ; so Eph. 5: 29, ἐμίσησεν. (d) For the Present ; e. g. ἔγραψα for γράφω. 1 Cor. 5: 11. Philem. v. 19 and 21. 1 John 2: 14, 21, al. ; comp. ἔπεμψα, Acts 23: 30. Philem. v. 11. See also ἡθέλῃσας, ἡὐδόκησα, Heb. 10: 5. Matth. 3: 17. The same usage exists in the classics, Matth. § 506.

NOTE 5. *The Future* ; (a) Expresses not simply the pure future, i. e. not merely that a thing will be done, happen, etc., but also that *it must or can be done* ; e. g. Rom. 6: 15, 2. 1 Cor. 11: 22. Rom. 3: 6. 10: 14. Matth. 19: 16. Luke 3: 10. 18: 18. 22: 49. Heb. 2: 3, al. (b) The Future is used to designate a supposed and possible case ; Jame 2: 10, 18. 1 Cor. 15: 35. Rom. 9: 19. 11: 19. Matth. 18: 21. (c) The Future is used in a sense that the Present would well express, in Rom. 3: 30. Gal. 2: 16. Luke 1: 37. So in the classics ; see Matth. § 506. VI.

## USE OF THE MODES.

### § 126. *Use of the modes in INDEPENDENT sentences.*

(1) By an *independent* sentence is meant, any declaration which is of itself complete, and does not need any supplementary words in order to render it intelligible, or does not depend on such words in the way of necessary connexion.

#### INDICATIVE MODE.

(2) Most sentences of this nature employ of course the Ind. mode. Every thing which actually is, and every opinion expressed directly and absolutely without conditions or limitations, is asserted or declared by the Indicative ; which for the most part is very simple, and is generally alike in all languages. But,

(3) The *Imperf.* Indicative is sometimes employed in a *conditional* way, not unlike the Conditional or Subj. mode.

E. g. καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη κ. τ. λ., *it were good for him, if he had not been born*, etc., Mark 14: 21; κρεῖττον ἦν αὐτοῖς, μὴ ἐπεγνωκέναι κ. τ. λ., *it were better for them not to have known the way of righteousness*, etc., 2 Pet. 2: 21; ἐγὼ ὥφειλον ὑφ' ὑμῶν συνίστασθαι, *debebam a vobis commendari*, 2 Cor. 12: 11; ἡδύνато γὰρ τοῦτο πρᾶθῆναι, *for this could be sold*, etc., Matt. 26: 9.

NOTE 1. Connected with this usage, are some important passages in the N. Testament. To illustrate the *conditional* usage of the Imperf. Ind., i. e. the *modified* sense of it, Acts 25: 22 may be taken as an example; viz., ἐβούλομην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι, *I myself could wish to hear the man*; which means, that although he was desirous to hear him, yet, in his view, present circumstances forbade it. Had he simply said, *I desire to hear him*, or *I will hear him*, without any qualification or limitation, he would have used βούλομαι or θέλω (not ἐβουλόμην); comp. βούλομαι in 1 Tim. 2: 8, and θέλω in 1 Cor. 16: 7. Rom. 1: 13. 16: 19, al. Had he spoken *Optatively* (ἐβουλοίμην ἄν), then the possibility or probability, in the judgment of the speaker, that he should hear him, would have been distinctly intimated. It was only the Indic. Imperf., therefore, which would answer the exact purpose of the speaker.

So in that celebrated passage in Rom. 9: 3, ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, *I could wish to be an anathema from Christ*, or (in other words) to be given up to utter destruction by him; that is, I could wish to take the place of the Jewish nation, and to be devoted to destruction in their room, if this were possible; but I know it is not. In the like manner, Gal. 4: 20, ἥθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, *I could wish to be present with you now*, i. e. if circumstances permitted (but they do not), I would gladly be with you.

(4) The Ind. Present is sometimes employed in asking questions, where we should make use of *shall* or *will* before the verb, i. e. express it by the Future.

E. g. τί ποιοῦμεν, John 11: 47, lit. *what do we?* meaning, *what shall we do?* or, *what can we do?* Vice versa in Rom. 6: 1, we have ἐπιμενοῦμεν in the Future, instead of ἐπιμένωμεν in the Subj. Present.

#### SUBJUNCTIVE MODE.

(5) The Subjunctive mode, as its very name imports, is not commonly employed in independent, but in *dependent*, sentences; for it is *subjoined* to another mode, or is used in a subjoined affirmation or declaration. Yet there are a few cases in which it is employed in sentences not dependent on, nor necessarily connected with others. E. g.

(a) In cases of exciting or exhorting, in the 1 pers. plural; or the 2 pers. singular.



E. g. ἄγωμεν ἐντεῦθεν, *let us go hence*, John 14 : 31 ; φάγωμεν καὶ πίωμεν, *let us eat and drink*, 1 Cor. 15 : 32 ; and so in John 19 : 24. Phil. 3 : 15. Luke 8 : 22, al. saepe. Very common in the classics ; Matth. § 516. 1. So in the 2 person ; μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς, Luke 18 : 20. Mark 10 : 19. al. saepe.

(b) In *questions*, where real doubt is expressed.

E. g. δῶμεν ἢ μὴ δῶμεν ; *shall we give, or shall we not give ?* Mark 12 : 14 ; ποῦ . . . ἐτοιμάσωμεν ; Luke 22 : 9, al. saepe. So in the classics ; Matth. § 516. 2.

NOTE 1. The *Future Indicative* is sometimes employed in such cases ; as ποῦ . . . ἐτοιμάσωμεν (in the better Codices), Matt. 26 : 17. 13 : 28 (in some Codices), al. And such is occasionally the usage of classic Greek ; Matth. § 516. Ann. 2.

(c) In *negative sentences* after μὴ or οὐ μὴ.

E. g. with μὴ ; see under *a* above. With οὐ μὴ, as οὐ μὴ εἰσέλθῃ, Mark 10 : 15 ; οὐ μὴ ἀφείδῃ, Mark 13 : 2, al. saepe.

NOTE 1. But μὴ is not confined to the Subj. mode ; it is often employed with the Opt., Imper., and Indicative ; e. g. μὴ δύνασθε, μὴ κρίνετε, μὴ γένοιτο, etc.

#### OPTATIVE MODE.

(6) The Optative was employed very extensively by the Greeks, in independent sentences ; viz.,

(a) In the expression of a *wish, desire*, that any thing may be, be done, or happen.

E. g. ‘ His bishopric λάβοι ἕτερος, *let another take,*’ Acts 1 : 20 ; ‘ Let thy money εἴη εἰς ἀπώλειαν, *perish with thee,*’ Acts 8 : 20. Rom. 15 : 5. 2 Tim. 2 : 7. 4 : 14, et al. So the formula μὴ γένοιτο !

NOTE 1. In classic Greek, the Optative in this sense often has with it the particles εἰ, εἰ γάρ, εἴθε, ὥς, in order to increase the intensity of expression ; Matth. § 513. 1.

NOTE 2. When a wish respecting something absolutely *past* is expressed, these particles with the Aor. Indic. are used ; something still continuing requires the Imperf. ; as εἴθε σοι τότε συνεγενόμην, *would that I had been there with thee !* εἴθ' εἵχες . . . βελτίους φρένας ! *I wish you had a better mind !* Eurip. Hel. 1068.

(b) Occurrences which the mind of itself deems possible in and of themselves, or supposable, without special reference to *external* circumstances (which would require the Subjunctive), are express-



ed in the Optative, and usually (but not always) with the particle ἄν (poetic κε) before it.

E. g. ἴσως ἄν τινες ἐπιτιμήσειαν τοῖς εἰρημένοις, *perhaps some might think of punishing the things that were said*; γένοιτ' ἄν πᾶν, *all of it may happen*; βουλοίμην ἄν, *I should wish*.

(c) In requests, commands, and even direct assertions, the Opt. is often employed, instead of the Indic. or Imperative; in which case it always gives a tone of moderation or modesty to the assertion, command, etc., it being the language of comity and moderation, in opposition to that of positiveness or arrogance.

E. g. οὐκ ἄν ἀποφεύγοις τὴν νόσον, *you could not then have avoided the disease*; ὥρα ἄν εἴη πράττειν τὰ δεόντα, *there may be a time to do what is requisite*; λέγοις ἄν ἃ δεῖ λέγειν, *you may say what it is proper to say*; Matth. § 515.

NOTE 1. Here also the particle ἄν (poetic κε) is usually employed, yet, in not a few cases, it is omitted; Matth. § 515, γ. Anm.

### § 127. Use of the modes in DEPENDENT sentences.

(1) The nature of a *dependent* sentence being well understood, it will be easily seen, that all such particles as imply conditionality, uncertainty, possibility, probability, an unlimited or merely supposed case, etc., for the most part will be found very naturally united with the Optative and Subjunctive modes. And such is the usual fact. Yet there is scarcely any of these particles, with which the Indicative mode is not sometimes joined. Indeed, as a general principle, it is joined with them, when the assertion (let the *thing asserted* be conditional or not) is designed to be absolute and positive as an assertion.

NOTE 1. As the Future Indicative, in a multitude of cases, has for substance the same meaning with the Subjunctive, (Matth. § 518. 1. 7, p. 998 sq.), so it is not strange that even ἴνα and ὅπως, as well as other particles, should often be employed with it.

(2) The fundamental distinction between the Ind., Subj. and Optative, appears to be this; viz., the INDICATIVE *simply affirms or denies*; and this without any qualification so far as the mode itself is concerned, although conditional and qualifying particles may be joined with it. The OPTATIVE declares *opinion, belief, desire*

merely, without categorical assertion; in other words, it exhibits *subjective* views. The SUBJUNCTIVE indicates *the possibility of a thing*, in reference to its condition or circumstances.

E. g. *ἔλεγες, ὅτι Ζεὺς τὸν ἄνθρωπον ἔπεμψε* (Ind.), means, *you have said that Jupiter sent the man*, implying a full belief on the part of him who thus said, that it was in fact so, and an assertion of the fact. But *ἔλεγες, ὅτι Ζεὺς τὸν ἄνθρωπον πέμψει* (Opt.), indicates only the opinion or apprehension on the part of the same speaker that it was so. On the other hand, *λέγεις, ὅτι Ζεὺς τὸν ἄνθρωπον πέμψει* (Subj.), implies a belief that Jupiter can or will send the man, i. e. that circumstances are such, in the view of the speaker, as to render the thing possible.

NOTE 1. Although these nice distinctions are laid down by Hermann, Winer, Rost, and other acute grammarians, they are applicable, after all, only to the writers of refined and cultivated taste; and even among them cannot be carried through, without the aid of many fictitious niceties. Homer and the epic poets in general confessedly neglect them; for they employ the Opt. and Subjunctive oftentimes without regard to them. In later Greek, the Opt. became more and more rare, until finally it was altogether dropped; and the modern Greek does not at all recognize it. The N. Test. Greek, it should be remembered, is in the *transition-state*, in which the Opt. is quite unfrequent. When it is employed, however, it is commonly in accordance with the general principles of classical usage.

### § 128. *Modes after particles of DESIGN or INTENTION in dependent sentences.*

(1) The usual particles of this kind are *ἵνα*, *ὅπως*, *ὥς*, (*ὅφρα*), and *μή* lest (conjunction); which, from the nature of their signification, usually have relation to the *Future*.

(2) The general rule respecting the verb which follows these particles in the dependent clause, is as follows; viz., (a) The verb of the principal clause being in the *Present* or *Future*, the Subjunctive is taken for the verb in the dependent clause; (b) On the other hand, if the principal verb is in any of the *Praeterites*, then the dependent verb takes the Optative.

E. g. *παρέμι ἵνα ἴδω*, *I am present that I may see* (Subj.); or *παρέσομαι ἵνα ἴδω*; but *παρῶν ἵνα ἴδοιμι* (Opt.), *I was present that I might see*. And thus after the other particles of *design*.

NOTE 1. Buttmann seems to intimate (§ 139. 2), that the exceptions to this general rule are few, or anomalous. Yet they are exceedingly numerous. The Subj. may be used after PRAETERITES; (a) When in the

form of a Praet., the sense of the Present is included; as φίλους κέκτηνται οἱ ἄνθρωποι, ἵνα ἔχωσι βοηθούς, *men have acquired (acquire) friends, in order that they may have helpers.* (b) When the action is past, but its effects still continue; as Thucyd. I. 73, παρήλθομεν, ὅπως μὴ . . . χεῖρον βουλευσθε, *we have come [and are here] in order that you may not decide for the worse*; see Matth. § 518. 1. 1. (c) In narration, when definite intention is signified, which (it was fully believed) would be carried into execution; as τοὺς . . . πρώτους ἀπέπεμψαν Σπαρτιῆται, ἵνα . . . σύμμαχοι στρατεύωνται, *the Spartans sent away the principal persons . . . that . . . the allies might make war*, Herod. VII. 206. (d) Generally, the Subj. after Praeterites is used, when the design or object of the agent of the principal verb is distinctly and definitely announced, while the Opt., in such a case, would only declare the opinion of the narrator; e. g. Περδίκκας ἔπρασεν, ὅπως πόλεμος γένηται, *Perdiccas made efforts, that there should be war, etc.*, Thucyd. I. 57. Rost, § 122, Anm. 4. Matth. § 518. 1. 1.

NOTE 2. On the other hand; the Optative is frequently employed in a dependent clause, after a principal verb in the Present or Future, when not a specific and actual purpose of the agent of the principal verb is designated, but only the apprehension of the writer or of some other person respecting what may take place, or in regard to the design to be accomplished; e. g. καλὸν ἐστὶ μάχεσθαι, ὅπως μὴ τις δοῦλος μέλλοι γενήσεσθαι, *it is commendable to fight, that one may not become a slave.* Here is merely a general apprehension expressed, that if one does not fight he will become a slave. So πολὺν χρυσὸν ἐπέμπει πατήρ, ἵνα μὴ σπάνις βίου εἴη, *the father sent much gold, that she might not be stinted as to the means of living.* Here the purpose is general, and the event—being reduced to poverty so as to need the gold—of a contingent nature.

NOTE 3. The particle ἄν (see § 134) is connected with ὥς and ὅπως only, of all the particles of design; but when it is added to these, it does not vary the principles already laid down.

(3) The N. Test. usage conforms to that which has now been exhibited.

e. g. (a) The Subj. after the Present and Future; as ποιοῦσιν . . . ὅπως δοξασθῶσιν, Matt. 6 : 2; οὐδεὶς . . . ἐμπλέκεται . . . ἵνα ἀρέσῃ, 2 Tim. 2 : 4. 1 Tim. 1 : 18. 5 : 21. Mark 4 : 21. Phil. 1 : 9. al. saepe. So with the Future; as ἵνα μὴ . . . διανεμηθῇ . . . ἀπειλῶσόμεθα, Acts 4 : 17; χρήματα δοθήσεται ἀντὶ . . . ἵνα λύσῃ (text. recept.), Acts 24 : 26; and often thus, specially after the Imper. (which is of the nature of a Future tense), having reference to that which is to be done, as Rom. 3 : 8. 1 Tim. 4 : 15. Matt. 2 : 8. Acts 8 : 19, al.

(b) The Subjunctive after Praeterites; as ἡλεήθην . . . ἵνα . . . ἐνδείξηται, 1 Tim. 1 : 16; κατέλιπόν σε . . . ἵνα . . . ἐπιδιορθώσῃ, Tit. 1 : 5. So Tit. 2 : 14. Rom. 6 : 4. 1 John 3 : 5, 8. 5 : 13. 1 Cor. 4 : 6, al. saepe. Indeed this usage is the only one, in such cases, of the N. Test. writers; no instance occurring in which the Optative is employed after a Praeterite, as is the usual practice of the classics. But this peculiarity is not confined to the N.

Testament. It is the predominant usage of Plutarch, and the usual one of the Septuagint, Apocrypha, Pseudepigrapha, etc.; and is in itself a characteristic of the later Greek, in which the Opt. was gradually going into desuetude.

(c) The Opt. after the *Present*; as οὐ πάύομαι . . . μνείαν ὑμῶν ποιούμενος . . . ἵνα ὁ θεὸς δόῃ, Eph. 1:16; κάμπτω τὰ γόνατα . . . ἵνα δόῃ, Eph. 3:14—16. These are the only examples in the N. Test.; and in respect to these the Codices vary, some of them giving δῶ (instead of δόῃ).

(4) The Fut. Indicative is not unfrequent after particles of design.

This results from the resemblance of the Future to the Subj.; for these are often commuted, and used in the like manner; e. g. μακάριοι οἱ ποιοῦντες . . . ἵνα ἔσται, Rev. 22:14; ἔδωκας αὐτῷ ἐξουσίαν . . . ἵνα . . . δώσει (in the better Codices), John 17:2. Comp. Rom. 5:21. Rev. 13:16. 1 Cor. 13:3. al., where the Subj. is employed; as it more commonly is.

NOTE 1. This construction is common in the classics; but it is confined principally to the cases where ὅπως ἂν or μή is employed before the Future; Matth. § 519. 7. In such cases it indicates *objective* occurrence, or the actual happening of events, while the Opt. and Subj. would express *possibility* or supposed *probability*. Rost, § 122. 11.

(5) Other tenses of the Indicative are sometimes employed, even after the particles of design, when the idea is expressed, that something *might* or *should* have been done, etc., which has not been done, or cannot now be done.

E. g. ‘Why didst thou not kill me outright, ὥς ἔδειξα μήποτε, *that I might never have disclosed myself* to men, in respect to my origin,’ Soph. Oedip. Tyr. 1377; ‘Then I should not have invoked my miserable body, ἵνα ᾦν τυφλός, *that I might be blind and dumb*,’ Ib. 1373; ‘You should have harnessed in Pegasus, ὅπως ἐφαίνον τραγικώτερος, *that you might have put on more of a tragic mien*. See Matth. § 519. Rost, 122. 12.

NOTE 1. In the N. Test. only two (contested) instances appear; viz. ἵνα μή φησιούσθῃς, 1 Cor. 4:6, and ἵνα αὐτοὺς ζηλοῦτε, Gal 4:17. Some render ἵνα *when*, in these passages, *invitâ Minervâ*. In the cases from the classics above, the preceding and principal verb is in the Praeterite, and so ἵνα, etc., seems to indicate something future to the action designated by the principal verb. But in Gal. 4:17, the preceding verb has a present sense, and makes the construction peculiar.

(6) The particle μή (*lest*) usually requires the Subj., even after Praeterites; when the Opt. follows, it marks only *subjective* views. The Indicative after μή (*lest*) marks the action designated as actually



past, or the apprehension of it as grounded in *fact*, not in opinion merely; Rost, § 122. 13.

§ 129. *Modes in hypothetical or conditional sentences.*

(1) The conditional particle is *εἰ*, or *εἰ* with *ἄν* = *εἰάν* or its contracted form *ἤν* (*ἄν*).

(2) Conditional sentences consist mostly of a protasis and apodosis, either expressed or implied.

(3) A conditional sentence may be expressed *absolutely*; or merely as *assumption*; or as a *supposition*, the realization of which is probable, but is dependent on circumstances; or *conditionality* may be expressed, with a belief that the thing supposed does not exist or will not take place.

(a) Simply or absolutely; in which case *εἰ* with the Indic. stands in the protasis, and the Ind., or Imper. (where requisition is made), in the apodosis.

E. g. *εἰ ἐβρόντησε, καὶ ἤστραψε, if it has thundered, it has lightened*; i. e. assuming the fact that it has thundered (without inquiring whether it has or has not), then it follows that it must have lightened. So in the N. Test.; *εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου... οὐ συμφέρει γαμήσαι, if such is the case with men... it is not good to marry*, Matt. 19: 10; i. e. assuming that such is the case, then, etc. *Εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον κ. τ. λ., if thou wilt enter into life, keep, etc.*, Matt. 19: 17, i. e. assuming the fact that you are desirous of becoming happy, then in order to be so you must keep, etc. So 1 Cor. 6: 2. 9: 17. Rom. 8: 25. Col. 2: 5.—John 7: 4. 1 Cor. 7: 9.—Rom. 8: 11. Matt. 17: 4.—1 Cor. 15: 16. 2 Pet. 2: 20.—Matt. 12: 26. Luke 11: 20; where the Pres. in the protasis is followed by either the Pres., Fut., Perf., or Aor. of the Indic., or else by the Imper., in the apodosis.

Acts 16: 15. John 11: 12. Rom. 6: 5; where the Perf. in the protasis, is followed by the Imper., or the Fut. (Indic.), in the apodosis.

Rom. 4: 2. 15: 27. John 18: 23. 13: 32; where the Aor. in the protasis is followed by the Pres., Imper., Fut., in the apodosis.

Matth. 26: 33. James 2: 11; where the Fut. is followed by the Future and by the Perfect.

(b) Assumption on the ground of *subjective* possibility; in which case *εἰ* with the Opt. stands in the protasis, and the apodosis (when one is expressed) takes *ἄν* with the Optative.



E. g. εἰ ἔλθοιεν Πέρσαι . . . οὐκ ἂν ὑπερβαλοίμεθα, *if the Persians should come* [and in my opinion they may come], *we should not then be able to conquer*. Subjective possibility or probability in the view of the speaker, is generally indicated by all sentences of this nature.

NOTE 1. In the N. Test. only the protasis of such assumptions (making supposed cases) appears; as in 1 Pet. 2 : 17. 1 Cor. 15 : 37. Acts 27 : 39. 20 : 16, et al.; the two last cases after a Praeter, Ind. preceding. (In 1 Pet. 3 : 14. Acts 24 : 19, the Indic. expressed or implied, follows such a protasis). In the classics ἥν = ἔαν (instead of εἰ) is sometimes used before the Optative, in suppositious consisting of only one member; Rost, 121. 8. b. Anmerk.

(c) Possibility, considered in respect to external circumstances; in which case the protasis has ἔάν, ἥν (ἄν), = εἰ ἄν, with the Subjunctive, and the apodosis takes the Indic. or Imperative.

E. g. ἔάν τι ἔχωμεν, δώσομεν. So in John 7 : 17, ἔάν τις θέλῃ . . . γνώσεται; and ἔάν ἀκούσθῃ τοῦτο . . . πείσομεν, Matt. 28 : 14. John 7 : 37. Matt. 5 : 23. 18 : 13. 1 Cor. 7 : 28. The apodosis may have the Ind. Fut., Imperf., Present, Perf., Aorist, or the Imperative.

(d) Conditionality is expressed, with the apprehension that the thing does not exist, or could not take place. In this case, the protasis has εἰ with a Praeterite of the Indic. (the Perfect excepted), and the apodosis has the Indic. Praeterite accompanied by ἄν.

E. g. εἰ τι εἶχεν, ἐδίδου ἄν, *if he had any thing*, [I doubt whether he has, or I do not believe he has], *then would he give it*.

NOTE 1. So, in all cases where the apodosis is made by the Imperfect, it refers to *what would take place or be done*, i. e. it has a sense *relatively* future. So Luke 7 : 39. Acts 18 : 14. John 5 : 46. 9 : 41. 15 : 19. 1 Cor. 11 : 31. Gal. 3 : 21. Heb. 4 : 8, 'for if Joshua had given them rest, οὐκ ἂν περὶ ἄλλης ἐλάλει, *then would he not speak respecting another* [day].' But if the Aorist is employed in the apodosis, then the *past* time is designated, i. e. the meaning *would have been done*, etc., is designated; as εἰ ἐγένοντο . . . πάλα ἄν . . . μετενόησαν, *if that had been done . . . then long ago they would have repented*, etc., Matt. 11 : 21. So 1 Cor. 2 : 8. John 18 : 30. 14 : 28. Matt. 12 : 7.

But in this last case, the Pluperf. is sometimes employed in the apodosis, instead of the Aorist; as 1 John 2 : 19, 'if they were of us, μεμενήκεισαν ἄν, *then they would have remained with us*.' John 11 : 21. 14 : 7, where the Plup., however, is used as an Imperfect.

NOTE 2. The distinction here made between the sense of the Imperf. and Aor. or Pluperf. in the apodosis, is of serious moment, and has very often been overlooked, even by some of the best translators. For the reality of it, see Buttm. § 139. 9. (4), 10. Winer, § 43. 2. In the pro-

tasis, all the Praeterites (Perf. excepted) may stand, as the nature of the case requires ; but in the apodosis, the distinction noted as to the sense must be observed.

NOTE 3. The particle *εἰ* is often used, moreover, in *indirect* questions, like the Latin *an* ; as *ἐρωτᾷς, εἰ καιρὸς εἶη*.

GENERAL REMARK. Besides the kinds of conditionality designated by these four classes or modes of expression just named, there is a great variety as to *tense*, and even *mode*, in the Greek language, according to the exigency of each particular case. E. g. the Greek might say : *εἰ τοῦτο ἀληθές ἐστι, ἄτοπον ἦν*, or *ἄτοπόν ἐστι*, or *ἄτοπον ἔσται*. But instead of the Indic. (*ἦν, ἐστί, ἔσται*), which expresses a sentiment absolutely or categorically, if the speaker wished merely to convey his own *subjective* views or opinion, he might say : *ἄτοπον ἂν εἶη*. So if *possibility dependent on circumstances* were to be expressed in the apodosis, he might say, *ἄτοπον ᾗ*, etc.

(4) The particles *εἰ* and *εἰάν* are not always confined, in the N. Test., to the modes (Indic. and Opt for *εἰ*, and Subj. for *εἰάν*) to which common usage has limited them in the earlier Greek writers, when they stand in the protasis of a hypothetic sentence. For,

(a) *Εἰ* is sometimes found before the Subjunctive ; e. g. *εἰ τις . . . θέλῃ*, Rev. 11 : 5. So in Luke 9 : 13. 1 Cor. 14 : 5, with some variations of Mss. For a long time it was contested whether this accords with classical usage ; but it seems now to be conceded to later writers, and also to those who are not Attic, Matth. § 525. b. Winer p. 243.

(b) *Εἰάν* is sometimes found before the Indicative ; Rom. 14 : 8, *εἰάν ἀποθνήσκομεν*, (in the better Codices). So Gal. 1 : 8, *εὐαγγελίζεται* in the better copies. John 8 : 36. Luke 11 : 12. 1 John 5 : 15 ; with variations of Mss. For the most part, Knapp has put such Ind. forms in the Subjunctive. But the Ind. after *εἰάν* is not only found in older Greek writers, e. g. Herodotus, but is very frequent in the later ones ; Matth. § 525. d.

### § 130. *Modes with particles significant of time.*

(1) The usual particles of this nature, are *ἕως, ὁπότε, ἡνίκα, (ὅφρα), πρὶν*, simply significant of time ; and *ἐπεὶ, ἐπειδὴ, ὅτε, ὥς*, mostly significant of time, but sometimes of *cause* or *ground*.

(2) When a verb is connected with these, (a) It stands in the Indic., Pres. or Fut. if a distinct and definite thing is positively declared.

E. g. *ὅτε συνετέλεσεν ὁ Ἰησοῦς*, when Jesus had finished. So Luke 7 : 1. Mark 14 : 12. Luke 1 : 23. Acts 16 : 4. Luke 6 : 3. Matt. 2 : 9. 1 : 25, al.

With the Fut ; e. g. *ὅτε . . . προσκυνήσετε*, John 4 : 21. Luke 17 : 22. John 4 : 23. 16 : 25, al. *saepe*.

(*b*) In the Subjunctive, when any thing is declared as possible or conditional, i. e. which will happen under certain circumstances ; in which case the particles of time take *ἄν* into connection with them.

E. g. *ὅταν* (= *ὅτε ἄν*) *ποιήσῃτε πάντα*, Luke 17 : 10. 11 : 36, Matt. 21 : 40. Other particles ; 2 Cor. 3 : 16. 1 Cor. 11 : 25. 11 : 34. Matt. 12 : 20. James 5 : 7. 1 Cor. 15 : 25.

NOTE 1. The Fut. Indic. is sometimes employed in such cases, instead of the Subjunctive ; e. g. *ὅταν δώσουσι*, Rev. 4 : 9. Luke 13 : 28. (*ὄψεσθε* in some good copies). (Once with the Imperf., Mark 3 : 11). This usage in the classics is doubtful ; Matth. p. 1007.

NOTE 2. The particles of time, with the Subj. Aor., designate the *Futurum exactum*, Mark 8 : 38. John 4 : 25, al. ; but with the Pres. Subj., they designate an action that is to be often or habitually repeated in future. Matth. p. 1006.

NOTE 3. After the particle *ἕως*, the *ἄν* is frequently omitted ; as *ἕως τελέσθῃ* (in the better Codices), Rev. 20 : 5. Matt. 14 : 22. 2 Pet. 1 : 19. Luke 13 : 8. 12 : 50. 15 : 4, al.

(*c*) With the Optative, when suppositions or *subjective* views merely are expressed, and a repetition or frequent occurrence of the action is (usually) denoted ; in which case *ἄν* is *not* employed.

E. g. *ὅτε τὰ ἄρματα πράττοι ὁπότε ἐν ἐρημίᾳ εἶεν*. In the N. Test. only once after a particle of time, viz. Acts 25 : 16, *πρὶν ἢ . . . ἔχου*. The Subj. is commonly used in its stead, as in Matt. 14 : 22. Acts 23 : 12. 4 : 21, al.

REMARK. When *ὅτι*, *διότι* are employed in the (causal) sense of *ἐπει*, *ἐπειδή*, etc., they are construed in the same way as the particles of time ; which is the case with the *causal* particles generally.

### § 131. Modes after the particles, *ὅτι*, *ὥς*.

(1) That part of a sentence which follows these particles, when they have the sense of the conjunction *that*, may be called the *complement* of the preceding verbs, and regarded as standing in the place of an Acc. case.

E. g. *ἔλεγε, ὅτι πέμψει αὐτὸν ὁ βασιλεὺς*, *he said that the king sent him*. If the question be asked, what did he say ? The answer is, *that the king*

etc., which makes the real complement (although indirectly) of the verb ἔλεγε.

NOTE 1. All verbs which designate the action or exertion of senses external or internal, or an action immediately connected with and proceeding from these; e. g. such as *hearing, seeing, feeling, noticing, perceiving, understanding*, etc.; and so also *judging, supposing, believing, remembering, saying, shewing, mentioning, proving*, etc.; and also the impersonal verbs corresponding to some of these, such as *signify it is manifest, it is plain, it is proved, it is evident*, etc.; all such admit, or rather require, a *complementary part* of a sentence, such as that above described.

(2) The Indicative and Optative modes are employed in constructions, in the *complementary* clauses; the Indicative, when any thing is positively and definitely asserted; the Optative when it is declared as a matter of opinion or probability. When ἄν is added to the Optative, it makes an accession to the probability which the mode itself would naturally designate.

Indicative; e. g. as ἔλεγε, ὅτι Μέγαρα ἀφέστηκε, *he said that Megara had revolted*; οὐκ οἶον δέ, ὅτι ἐκπέπιακεν ὁ λόγος τοῦ Θεοῦ, Rom. 9:6. So often elsewhere, it being the usual method in the N. Testament.

Optative; as ἀπεκρίνατο, ὅτι βούλοιο ἂν ἅπαντα ποιῆν, *he answered, that he should wish to do every thing*; εἶπε, ὅτι μένειν βούλοιο.

(3) When the words or sentiments of another are *indirectly* or *directly* recited, ὅτι is usually employed. Here the Optative is, in the classics, more common in indirect speech, although the Ind. may be and is also used, when actual events are designated or positive assertions made. In *direct* quotations, the ὅτι which often precedes, has no influence upon the modes that are used in the quotation itself.

NOTE 1. *Indirect speech* (oratio obliqua) is distinguished from *direct*, principally by the form which it takes. Thus, *he said that the king sent him*, would be the *indirect* mode of reciting the words of another; he said, *The king sent me*, would be the *direct* one. This latter method is almost universal in the N. Testament. Hence the Optative is very seldom if ever employed in cases of this nature, inasmuch as the direct kind of citation does not often admit of it.

NOTE 2. Examples of the *indirect* in the Indicative are very rare in the N. Testament. Matt. 7:23, ὁμολόγησεν αὐτοῖς, ὅτι οὐδέποτε ἔγνω ὑμεῖς, may be taken either way. In cases such as in Luke 8:47. Matt. 18:25. Mark 5:29. 9:9. Acts 22:24. Matt. 17:10. Luke 18:9. 12:18, etc., where the Optative might be expected, at least in a part of these instances, we find the Indicative. Cases of the Opt. in *indirect* speech of the nature



in question, are to be found in the text of Knapp, in John 13: 24. Acts 10: 17.

The cases in which *ὅτι* is placed before *direct* quotations, are very numerous; e. g. Matt. 2: 23. 5: 31. 21: 16. Acts 11: 3, et al. *saepe*. For the most part we do not, or need not, translate *ὅτι* in such cases; it being merely equivalent to our double comma used as the sign of quotation in English.

### § 132. *Modes after relative pronouns and particles.*

(1) The relative pronouns are *ὅς, ὅστις, ὅτος, ὅσος*, etc.; the relative particles are *οὔ, ὅπου, ἔνθα, ἔνθεν, ὅθεν, ὅποι, ὅπως, ὡς* (*when, whenever*), *ἔνα* (*where, when*).

NOTE 1. The clauses in which these *relatives* stand, are called *relative clauses* or *sentences* for distinction's sake.

(2) The *Indicative* stands in the *relative* clause, after any tense whatever in the principal one, whenever positive and absolute assertion is made. The *Optative*, after any tense in the principal clause, whenever mere opinion or apprehension is expressed. The *Subjunctive*, however, can stand only after the Present and Future, because it implies conditionality from circumstances, which must arise either from something that now is or will be. In this case *ἄν* is generally added to the *relative* pronouns or particles.

NOTE 1. *Ἄν* is also joined with the *Optative*, whenever conditionality is assumed merely or supposed; e. g. 'There are men here, οἳ πάνι ἄν φιλοτιμήθειεν φίλῳ σοι χρῆσθαι, *who would very gladly have you for their friend*, Rost, § 123.

NOTE 2. The *Indicative* also may be used with *ἄν* in a *relative* sentence, (i. e. the *Ind. Imperf. and Aorist*), in order to show that a condition supposed was not fulfilled; or to show some condition arising out of something asserted in the context. Rost, § 123. Anm. 2.

### § 133. *Modes after interrogative particles or pronouns.*

(1) These are such words as *πῶς, εἰ, τί, τίνα, ὅποιος, ποῦ*, and others of similar signification, when used in an interrogative way.

NOTE 1. It is these particles as employed before *indirect* questions, which is the subject here treated of.

(2) In clauses containing these particles, the *Ind.* is employed, whenever that which is matter of fact is simply asserted.



E. g. 'Ye know . . . πῶς μεθ' ὑμῶν . . . ἐγενόμην, *how I was with you*,' Acts 20:18; 'We know not . . . πῶς νῦν βλέπει, *how he now seeth*,' John 9:21. 3:8. 7:27. Col. 4:6. Eph. 1:18. John 10:6. Acts 10:18, al. saepe. In some of these cases, there is a mingling of the direct and indirect question; as is very common in the classics. Winer, § 42. 4.

(3) The Subjunctive is employed, where things *objectively* possible are asserted.

E. g. 'The Son of Man hath not, ποῦ τὴν κεφαλὴν κλίνει, *where he may or can lay his head*, Matt. 8:20. Rom. 8:26. Matt. 10:19. 6:25. Luke 12:11. Mark 6:36. 13:11. 3:6 (after the Praeter), al.

(4) The Optative, when *subjective* possibility is indicated.

E. g. 'They began to inquire among themselves, τὸ τίς ἄρα εἶη ἐξ αὐτῶν, *who of them it could be*,' Luke 22:23. 'And she reasoned with herself, ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος, *what kind of salutation this could be*, Luke 1:29. 3:15. 8:9. 18:36. 15:26. Acts 25:20. 17:27. 27:12. 21:33, where the difference between the Opt. and Indic. is made apparent by contrast.

### § 134. Use of the Modes with ἄν.

(1) This particle has various and important uses; and the doctrine respecting it seems to be the most subtle and difficult of any thing that pertains to Greek syntax.

NOTE 1. The efforts of some of the first Greek scholars have been laid out upon this particle. Among these the most distinguished are exhibited in Poppo, *Programma de Usu partic. ἄν*, 1816. 4. Reisig, *de Vi et Usu ἄν*, in his *Aristoph. Nubes*, pp. 97—140; of which Rost speaks in the highest terms, *Gramm.* p. 250. Hermann, *de Particula ἄν*, first printed in the late English edition of Stephani Thesaurus; and since that, printed by itself in a small octavo, Lips. 1831.

NOTE 2. It is matter of still more difficulty to the student, that grammarians of the highest rank, such as Buttmann and Thiersch, differ considerably in their developement of the uses of ἄν, from Hermann and others of his school; Hermann also in some respects, from Reisig; and so of others. It is some satisfaction however to know, that this difference respects, for the most part, the minutiae and subtilties of the doctrine, which are not of great practical moment in most cases, if indeed they are in any. That the Greeks themselves never thought of all the subtilties which recent grammarians have found, is my full persuasion.

(2) The original and fundamental meaning of the particle ἄν (as stated by Passow), is *perhaps, about, nearly, somewhat, some-*

*how, probably, in some degree or manner*, etc. It serves, when joined with the Ind. of absolute assertion or declaration, to moderate of course the tone of positiveness in the assertion, and to make it more of the probable than of the absolute cast. When joined with the Optative, which expresses subjective possibility or probability, it gives emphasis to or strengthens this probability, etc. According to Hermann (p. 10. seq.), all the gradations of doubt, difficulty, uncertainty, and probability, are not usually designated by adding the particle ἄν to verbs; but only those which he calls *fortuita*, by which term he designates those things which one regards as likely to be or to happen.\* In other words, it is a sign of the

\* This great master of the Greek idiom has given us, in his work above-mentioned, p. 9. seq., a view of the exquisite adaptedness of the Greek to express the finer shades of thought, such as I have nowhere else met with, and which I cannot deny myself the pleasure of here abridging and submitting to the view of the reader, for his profit. The student must be careful to note, that the other particles of which mention is here made, and which resemble ἄν in regard to *meaning*, are now considered solely in this point of view, and not in respect to the construction of the verb, etc., which they may require.

‘There are several other particles besides ἄν (ἐν), which have a like meaning; viz., ἵσως, πού, τέ. But all these differ in the manner and gradation of their meaning. This is, indeed, common to them all, viz., that they abate the force of positive assertion, and introduce something of doubt or ambiguity. Of such doubt or uncertainty, the Greeks seem to have made *four* gradations. (1) Things merely *possible*; to express which ἵσως is used. (2) Things *fortuitous*, i. e. things the occurrence of which is suspended on something future which may or may not take place; in which case ἄν (epic ἐν) is used. (3) Things *verisimilar* (verisimilia), i. e. suspended on future occurrences, which are more likely on the whole to happen, than not to happen; where πού is employed. (4) Things *probable*, i. e. in regard to which one may say, it would be strange if they should not happen; here τέ is employed.

All this is illustrated by a verse from Homer: (a) εἴν τε δὲ ἐρχόμενοι, καὶ ἵσως πρὸ ὃ τοῦ ἐιόησεν, *two being associated, possibly the one may see further than the other*. Here the bare possibility is stated by ἵσως, without any intimation that the thing will or will not be so. The opposite of this, i. e. absolute affirmation, would be made simply by dropping the particle ἵσως, which would leave the assertion direct and unqualified.

(b) The *fortuitous* would be expressed thus: καὶ ἄν (ἐν) πρὸ ὃ τοῦ ἐιόησεν, *the one perhaps (or perchance) would see better (or further) than the other*; i. e. it may turn out to be so, or may not; events will disclose. The expression of the *contrary* sentiment in this case would be by inserting πάντως, *surely, certainly*, in the room of ἄν or ἐν.

(c) The *verisimilar* would be thus expressed; καὶ πού πρὸ ὃ τοῦ ἐιόησεν, *one, it is likely, would see further than the other*. Here the declaration is, that such is the opinion of the speaker, or so it seems to him, although he does not make an absolute affirmation of it. Such an affirmation would be made by ἦ or ὅγῃ, or (which is more usual) both united; as καὶ ἦ ὅγῃ πρὸ ὃ τοῦ ἐιόησεν, *undoubtedly the one could see, etc.*

(d) That which is so *probable* that the contrary cannot well be supposed,

*potential* and *conditional*; but the kinds and gradations of these may be, and often are designated and limited by other particles, pronouns (relative), etc., connected with ἄν.

NOTE 1. Passow gives *etwa, wohl*, as expressing the fundamental meaning of ἄν; the sense of which is given above, as nearly as our language will permit. In many cases the English words there employed as corresponding with ἄν, may be retained in a version of the Greek; in many other cases, the *conditional* and *potential* modes in English answer the same purpose of themselves as the Greek verb with ἄν, and this without expressing ἄν by a separate particle; in other cases, the ἄν is to be translated (if I may so speak) by the mere tone of the voice, i. e. by emphasis, or a tone denoting confidence, doubt, etc. Often ἄν in an *apodosis*, requires to be translated by *then* and some turn of the expression which shews conditionality or possibility. The nature of the case shows, that ἄν cannot be always rendered alike in English, because of the great variety of *potential* and *conditional* expressions; nor indeed always translated at all, except in the manner last designated above.

NOTE 2. In epic poetry, *κα, κεν*, (Dor. *κα*), have the same meaning as ἄν, and are employed in the same manner. Hermann thinks ἄν is a derivative from ἀνά, which being first and originally a preposition, then becomes an adverb, and finally a *conjunction*. So ἐβουλόμην ἄν, he says, is equivalent to ἐβουλόμην ἀνά τοῦτο; εἰ ἄν λέγῃ, to εἰ λέγῃ ἀνά τοῦτο, etc. So *κεν, κα* (epic), he thinks to be derivatives from *καί*. (De Partic. ἄν, pp. 4. seq.) The same author states the general power of ἄν, as being that *which renders indefinite and unlimited, what otherwise would be definite and limited*; e. g. ὅς λέγῃ, *he who says*, i. e. the individual who says; but ὅς ἄν λέγῃ, *whoever says*, i. e. whatever individual may say.

(3) IN INDEPENDENT SENTENCES, ἄν may be connected with all the modes, excepting the Imperative; and even with this it is sometimes connected in the later Greek poets, in order to indicate some supposed difficulty in executing the command; Rost, § 120. 5. d. With the Subj. it does not appear in independent sentences, in the N. Testament. It is rarely found, also, in connection with

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would be expressed thus: *καί τε πρὸ ὃ τοῦ ἐνόησεν*, *the one, to be sure, would see*, etc. In this case, the speaker considers the thing asserted, as altogether *probable*, but not absolutely *necessary*. If he meant to affirm the latter, he would put ἀναγκαίως in the place of τέ.

When compared together, these particles thus nicely making gradations, are found to range themselves under two classes; viz., ὥς possible and ποῦ the *verisimilar*, are referrible to the *subjective* feelings and views of the speaker, i. e. they are merely expressions of opinion, feeling, etc.; while ἄν (*κέν*) the *fortuitous* and τέ the *probable* are referrible to objective matters, viz. to things or events, and not to the mere opinion of the speaker. This, however, must be understood of these particles, as to their own proper nature in themselves considered; for ἄν (to select an example) is often joined with the Opt. mode, which appropriately indicates *subjective* views.

the Subj. in the classic Greek writers, except in Homer and other poets; and when employed in such a connection, it signifies, as usual, probability depending on circumstances.

(4) In the Indic. ἄν is not unfrequently used in *independent* sentences. (a) It is connected with the *Future*.

E. g. θαρρήσουσιν ἄν, *they will surely be of good courage*. So Rost (after Reisig); who represents ἄν as *strengthening* the Future, § 125. 5. c. But Passow says, that ἄν *moderates* the assertion in the Future (Lex. ἄν); and Hermann says: "The ancient epic poets employed it very often [in the Future], whenever they meant to indicate some *fortuity* in respect to any thing future," (p. 28). These latter views are surely the more probable and analogous ones. I find no instance of its connection with the Fut. Indic., in the N. Testament.

(b) With the *Praeterites*, especially the Imperf. and Aorist; in which case, it implies that the thing designated would or might have been done, in case something else had been done; or that something was done so often as some other thing happened or was done.

E. g. 'Why didst thou not put my money out at interest, that when I came, σὺν τόκῳ ἄν ἔπραξα αὐτό, *I might have received it with usury*,' Luke 19:23. Comp. Matt 25:27. So in Heb. 10:2, ἐπεὶ οὐκ ἄν ἐπαύσαντο προσφερομέναι, *then would they not have ceased to be offered*. Of the latter meaning above designated, I find no instance in the N. Test.; but it is common in the classics; e. g. 'But he, whenever being driven away he went to another house, ἀπελάυνετ' ἄν καὶ ἀπὸ ταύτης, *was then driven away from this also*, i. e. he was usually or habitually driven way.

(5) In the Optative; where, in connection with independent sentences, it is found most frequently of all. Here it expresses *subjunctive possibility*, i. e. it indicates the attitude or persuasion of the mind, (whether with or without good cause is not signified), in regard to the probability or possibility of a thing.

The Opt. mode itself does this, but when ἄν is added to it, it gives prominence or emphasis to its original power of declaring opinion or *subjunctive possibility*. E. g. οὐκ ἀνασχοίμην (without ἄν), *I could not endure it*, a simple declaration of opinion; but οὐκ ἄν ἀνασχοίμην (with ἄν), a declaration of opinion in view of circumstances, *then I could not well endure it*. So in questions with the Opt., the insertion of ἄν indicates a doubt in the mind of him who asks them, whether that can be, or be done, about which he inquires; e. g. τί ἄν φαίης; *what can you well say?* with the implication, that in the opinion of the inquirer, the person addressed would be able to say nothing. But τί φαίης; would mean simply, *What can you say?* in



reference to the state of mind which the person has who is addressed. Both of these questions are distinguished from the mere *deliberative* or *doubting* question, which is expressed in the Subjunctive; e. g. τί φῶ; *What can I say?* i. e. I know not what to say.

NOTE 1. In indirect speech or questions, the Optative with ἄν follows the *Present* and *Fut.* Indicative; but ἄν is omitted, when the Ind. *Praeter* precedes; e. g. οὐκ ἔχω (or ἔξω) ὅποι ἄν τραποίμην, *I know not* (or *I shall not know*), *where I should* (or *could*) *turn myself*; but οὐκ εἶχον ὅπου τραποίμην, *I knew not where I could turn myself*. The reason of this seems to be, that the Pres. and Fut. may be regarded as suspended on a condition, yet to be completed; while that which is *past* cannot be suspended on any condition, for it has already taken place. Hence ἄν where conditionality is signified; and the omission of it where it is not.

NOTE 2. For further development of the Opt. mode, with ἄν and without it, see § 126. 6. *a. b. c.* The simple expression of a wish; the simple expression of feelings or persuasion, without a reference to external circumstances and events that may happen; the mere representation of the opinions of others; (all of which may be expressed by the Optative); would of course require that ἄν (which is *conditional*) should be omitted. On the other hand, events deemed merely supposeable, possible, probable, etc.; cases where the speaker intends to make the impression, by his words, that he states them merely as viewed by his own mind; requests, commands, assertions even, which are intended to be so uttered as to be divested of the positive and absolute; all these may and do take ἄν in the Optative; although usage sometimes permits the omission of it.

(6) In the N. Test., the use of ἄν in the Opt., in an independent sentence, is rare. Where it is employed, it denotes *subjective possibility*, dependent on some condition.

E. g. πῶς ἄν δυναίμην, *'how can I, unless some one guide me,'* Acts 8:31. In Acts 2:12, τί ἄν θέλοι τοῦτο εἶναι; *what can* (or *would*) *this mean?* has an implied condition attached to it, viz., *'if it could be explained.'* So in Acts 17:18, τί ἄν θελοί, *what can* this babbler mean? i. e. if his words have any meaning.

(7) Ἄν is often joined with the Inf. mode and the Participle, in independent sentences; in which case it indicates *conditionality* and *probability*.

E. g. 'They supposed, if they could take the principal city, ἡσυχίᾳ ἄν τὰ ἄλλα προσχωρήσιν, *that other things would probably then yield with ease.*' 'I find ταύτην ἄν μόνην γενομένην. . . ἀποτροπὴν, *this to be in all probability the only avoidance.*' So in 2 Cor. 10:9, ὡς ἄν ἐκφοβέω ὑμᾶς, *as if I would fain terrify you.* This is the only instance I have been able to find in the N. Test. of ἄν with the Inf.; I have not found any with the participle. This shews (what is known to be the fact) the more unfrequent and limited use of ἄν in the later Greek.



(8) IN DEPENDENT SENTENCES, ἄν is frequently employed. (a) Where *hypothetical possibility* only is expressed, with the implication that the thing supposed has not taken place, because the condition was not fulfilled. See § 129. 3. d and Notes.

NOTE 1. In this case, the protasis has εἰ with a Praeterite of the Indic., and the apodosis ἄν with the Imperf., Aor., or Perfect. But the ἄν in the apodosis may be omitted; and in later Greek it often is. See examples in John 9: 33. 8: 39 (variations). Rom. 7: 7 (abridged and the order inverted). John 15: 22. 19: 11 (inverted). Acts 26: 32. In 2 Cor. 11: 4, the Present is used in the protasis; so in Diog. Laert. II. 8: 4, εἰ τοῦτ' φαῦλόν ἐστι, οὐκ ἄν . . . ἐγίνετο.

NOTE 2. For other cases in which ἄν, εἰά, etc., are employed, in hypothetical sentences, see in § 129. 3. b. c. 4. b.

(b) When the *particles of time* are employed, and stand before the Subjunctive, ἄν is joined with them, in order to indicate that the thing designated may happen, or is *objectively* possible.

E. g. ὅταν = ὅτε ἄν, ἕως ἄν, etc. See § 130. 1, and 2. b with notes.

(c) Ἄν is frequently joined with the Optative, when it stands after the particles ὅτι, ὥς, (*that*); in which case it renders prominent the *subjective* sense of the Optative. See § 131. 2.

(d) Relative pronouns and particles (ὅς, ὅστις, ὅσος, etc. ὅπου, ἔνθα, ὅθεν, ὅπου, ὅπως, ὥς *when*, etc), often take ἄν. See § 132.

NOTE 1. In cases of this nature, the force of ἄν seems to fall mainly on the pronouns and particles; e. g. ὅς *he who*, ὅς ἄν *whoever*, ὅπου *where*, ὅπου ἄν *wherever*; and so of the rest. The construction of the verb, however, follows the general principles in regard to conditional relative sentences; see § 132 and Notes. Ἄν with pronouns relative and particles of time, serves to render that indeterminate and indefinite, which otherwise would be definite and specific; e. g. ὅς (*he who*) means a specific individual; but ὅς ἄν (*whoever*) means any particular individual whatever. See § 134. 2. Note 2.

NOTE 2. Of course the *unlimited* nature of the pronouns and particles, in such cases, forbids that the verb should designate merely and exclusively one specific and particular action, etc. They therefore imply what may happen often, customarily, etc., or action which may be repeated as often as the causes supervene. In cases of this nature, (1) The Indic. expresses what is *actual*, and might be often repeated; as in Mark 6: 56. Acts 2: 45. 4: 35. 1 Cor. 12: 2. (2) The Subjunctive is employed to express what is uncertain or not limited, but *objectively* possible; as in

Matt. 10 : 11. 21 : 22, ὅσα ἂν αἰτήσητε, *whatever ye may ask* ; Mark 9 : 18. 14 : 9. Acts 2 : 39. Rom. 10 : 13. James 4 : 4, *al. saepe*.

§ 135. *Distinctions made in the sense of particles, etc., by ἄν.*

(1) We have already seen (Notes 1, 2 above), what effect ἄν has, when added to the particles of time and to the relative pronouns. The conditional particle εἰ is changed as to its construction and meaning, by its being united with ἄν.

In this case it becomes ἐάν, or its equivalent contracted form, ἦν, (ἄν sometimes, at the *beginning* of a sentence, by which position this contracted form is distinguished).

The distinction between εἰ and ἐάν = εἰ ἄν may be made palpable. Εἰ is a mere logical *if*, belonging simply to the expression of an act of the mind, which doubts or which conceives of a thing conditionally. It may therefore be employed in connection with most, if not all, of the tenses. Εἰάν (for the most part confined to the Subj.) is properly used only in reference to that which is yet to be developed by the future ; e. g. εἰ τοῦτο γίνεται (Indic.), *if this is so* ; i. e. I assume this as being so, without making the inquiry as to the fact whether it will really occur or not. Εἰ τοῦτο γένοιτο (Opt.) would mean, *if this should be so*, with the assumption merely that it is possible or probable. Εἰ τοῦτο ἐγένετο (Indic. Praet.), *if this were so* ; i. e. I assume it, although it is not so, or cannot be so. But when ἐάν is employed, the Subj. is used, and the meaning has a *future* aspect ; e. g. ἐάν τοῦτο γένηται, *if this may be so* ; i. e. I assume it, and it is altogether possible ; but whether it will actually be so or not, must depend on events yet future. In other words, the Subj. expresses conditionality depending on external circumstances, and not mere *logical* conditionality existing only in the conceptions of the mind. It is thus that Hermann develops the difference between εἰ and ἐάν (ἦν, ἄν), in his Notes to Vigerus *de Idiotismis*, Note 422. For variations in the construction of εἰ and ἐάν, see § 129. 4. a. b.

§ 136. *General Remarks on the nature of ἄν.*

(1) The *generic* design of this particle seems, in view of all that has been said, to be this, viz., to express *moderated* assertion. Thus with the Indicative, it changes the tone from that which is positive and categorical, to that which is more gentle and courteous ; as οὐκ οἶδ' ἄν, *I do not certainly know, I do not well know*, etc. In the Subj. and Opt., (modes of *possibility, probability, conditionality*, etc.), it aids the more definite expression of that which is not designed to be positive and categorical. When joined with relative

pronouns or adverbs, it renders them indefinite, which otherwise would be definite; as *ὅς* *he who*, *ὃς ἅν* *whoever*. One general principle, therefore, runs through all the cases of its usage.

(2) The ancient Greeks employed *ἅν* much oftener, especially the Attics, than the modern; and in a much wider extent. The niceties of expression connected with its use, went gradually into desuetude, as the language declined. Hence its comparatively unfrequent use in the N. Testament.

## IMPERATIVE.

### § 137. Use of the Imperative mode.

(1) The Imperative is employed not only to designate direct *commands*, but also requests, exhortations, warnings, permissions, etc.

E. g. 'If the unbelieving depart, *χωριζέσθω*, let him depart, (permissive), 1 Cor. 7: 15. So *ἄγνοεῖτω*, let him be ignorant, 1 Cor. 14: 38. In Eph. 4: 26, *ὀργιζέσθε καὶ μὴ ἁμαρτάνετε*, the first verb is permissive, i. e. you may be angry, but not so as to sin. Let it be remembered that Jesus himself looked on the Pharisees *μετ' ὀργῆς*, Mark. 3: 5. In Matt. 23: 32. the Imp. seems to be *permissive*. The *precative* sense of the Imper. hardly needs illustration, it is so common; see in the Lord's prayer, *δός, ἄφες*, Matt. 6: 11, 12, et alibi saepe.

(2) When two Imperatives are connected by *καί*, the first usually designates something which is conditional in respect to the second.

E. g. *ἐρευνήσον καὶ ἴδε*, search and see, i. e. search and then you will see, John 7: 52.

NOTE 1. The Imp. is often used instead of the conditional modes, in the first part of a conditional sentence, when the last part or apodosis takes a verb in the Indic., etc.; as *λίσατέ τὸν ναὸν τοῦτον, καὶ . . . ἐγερῶ αὐτόν*, John 2: 19. So James 4: 7. Eph. 5: 14. al.

(3) A moderated Imp. sense is made by *ἵνα* with the Aor. Subjunctive.

E. g. *ἵνα παραγγέλῃς τισί*, exhort some, or that you should exhort some, 1 Tim. 1: 3. Mark 5: 23. 2 Cor. 8: 7. Eph. 5: 33, al. In most

cases of this nature, there seems to be an ellipsis of some verb before ἵνα κ. τ. λ., such as παρακαλῶ σε, or δέομαι σου, etc.

(4) When an Imper. in a *negative* sense is required μή (not οὐ) is always employed. Very often the Subjunctive with μή is employed, in the like manner, for prohibition.

NOTE 1. Yet the use of the two modes does not seem to be precisely the same. The Subj. with μή is employed usually in GENERAL prohibitions; e. g. Mark 10: 19, μή κλέψῃς, μή φονεύσῃς, etc.; while the corresponding Imper. would seem to be a command to desist from an action already begun; e. g. μή μοι ἀντίλεγε do not contradict me [as you have begun to do]; μή μοι ἀντιλέξῃς, you must never contradict me. But the Fut. Indic. with οὐ is also employed for the like purpose with the Subj.; as οὐ κλέψεις, Matt. 19: 18, al.

(5) More generally the *Present* Imper. has reference to a continued or often repeated action; while the *Aorist* is used in reference to a particular thing, which is done once for all; but this nicety is not always observed.

E. g. AORIST; ἄρῳν σου τὸν κράββατον, take up thy bed, Mark 2: 9. So Mark 1: 44. 3: 5. 6: 11. John 2: 7. 13: 27. Acts. 1: 24, et al. saepe. In other cases the usage is different, as μέναιτε (Aor.), abide, Matt. 10: 11. John 15: 4. Acts 16: 15. 1 John 5: 21, al. saepe, all indicating actions of an *enduring* nature.

PRESENT; μὴ ὑψηλοφρονεῖ, be not high minded, which is applicable at all times. So in Rom. 11: 20. 12: 20. 13: 3. James 2: 12. 1 Tim. 4: 7, et al. saepe. It does not appear that the Pres. Imper. is used for one particular action only; but the Aor. (which sometimes is used in the same sense as the Present) is not unfrequently found in the same connection with the Pres. Imper.; e. g. in John 2: 16, ἄρατε... μὴ ποιεῖτε; 1 Cor. 15: 34. Matt. 3: 3.

(6) The Perf. Imper. is seldom employed in the N. Testament. When it is, it designates the entire completion of the action, etc., commanded.

E. g. ἀπολέλυσαι τῆς ἀσθενείας σου, be thou entirely freed from thine infirmity, Luke 13: 12. Mark 4: 39. So in the classics, where it denotes that the action is to be completed and to remain so; Matth. II. p. 947.

## INFINITIVE.

§ 138. *Nature and Uses of the Infinitive mode.*

(1) The Inf. mode is a kind of abstract form of the verb (nomen actionis vel passionis), which of itself expresses limitations neither of time, number, nor person. It is of a mixed character, partaking both of the nature of a verb and of a noun. For the most part, its regimen as to nouns, etc., connected with it, is the same as that of the verb in the definite modes and tenses; and this even when it is employed as a noun. Hence it is capable of nearly all the offices of a noun and of a verb: and often it stands in both relations at one and the same time.

E. g. τὸ μὲμφεσθαι τῇ κακίᾳ, *the blaming of evil*: for so we translate it, although κακία is in the Dat. governed by μὲμφεσθαι. So τὸ θανατοῦν ἀνθρώπους *the killing of men*, and so in a multitude of cases, where, although the Gen. of relation is implied, the usual regimen of the verb is retained.

(2) The Inf. with or without the article, is often used as the *subject* of a proposition; it is so used also, when connected with nouns, pronouns, participles, adjectives, etc., which help to form with it one composite subject.

E. g. εἰ ἔστι . . . θεραπεύειν, *is it lawful to heal*, i. e. *is healing lawful?* Matt. 12: 10. So τὸ ἔχειν χρήματα ἡδύ ἐστι, *the possession of wealth is pleasant*: τὸ χαίρειν καλὸν ἐστι. *Composite subjects* of a sentence, formed in connection with the Inf., are also very common; as καλὸν ἐστὶν ἡμῶς ὥδε εἶναι, *that we should be here—is good*, Matt. 17: 4, where the whole phrase ἡμῶς ὥδε εἶναι is the *subject* of the proposition. So καλὸν σοὶ ἐστίεν εἰσελθεῖν εἰς τὴν ζωὴν ζωὸν ἢ κινεῖσθαι, Matt. 18: 8, where all but the three first words constitute the *subject* of the sentence. Heb. 13: 9. John 18: 14. 1 Cor. 11: 13. 1 Pet. 2: 15, al.

NOTE 1. The article, when added to the Inf. in such cases, does not seem to depart from its customary usage before nouns. It is inserted when special stress is laid by the writer on the Inf.; and omitted in other cases: e. g. καλὸν τὸ ζήλοῦσθαι ἐν καλῷ, *to be zealous in a good thing is laudable*, Gal. 4: 18. Rom. 4: 21. 1 Cor. 7: 11. Phil. 1: 21, 29.

NOTE 2. Instead of the Inf., or the Inf. and words connected with it, as the *subject* of a proposition, other *conditional* modes and expressions are frequently employed; e. g. καλὸν ἢν ἀντιῶ, εἰ οὐκ ἐγεννήθη, Mark 14: 21: so ἐὰν μείνωσιν ὡς ἀγά makes the *subject*, in 1 Cor. 7: 8; ἵνα ἐγώ



ἀπελθῶ, in John 16:7; and often so. This is not common in the earlier classics; but it is not unusual in the later ones.

(3) The Infinitive is often employed to designate the complement of verbs, i. e. to complete the idea which is necessary to fill out the sense of the preceding verb.

E. g. θέλω ἀπελθεῖν, ἐλπίζω διαπορεύειν, εἰ δύνασθαι πιστεῦσαι, λέγων εἶναι τινα ἐαυτόν, and so after any verbs which of themselves do not indicate a complete idea, and have no noun, etc., as a direct object or complement.

NOTE 1. The article is not unfrequently employed before Infinitives of this kind also, and for its usual purpose of emphasis or specification; as τὸ λαλεῖν γλώσσαις μὴ κωλύετε, *forbid not the speaking with tongues*, 1 Cor. 14:39; οὐχ ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ, *he regarded not the being equal with God as a thing to be eagerly coveted*, Phil. 2:6. Rom. 14:13. Acts 4:18. Luke 7:21, al.

(4) The Inf. after another verb may have the *same* subject (agent) as its preceding Verb; or it may have a *different* one.

(a) When it has the *same* subject, that subject is of course understood to be in the Nominative, although not expressed, and any adjuncts, adjectives, participles, etc., relating to this subject must be in the same case.

E. g. ἐλπίζω διαπορευόμενος θεάσασθαι ὑμᾶς, *I hope, when I pass through, to see you*, i. e. I, passing through, hope, etc., Rom 15:24; δέομαι τὸ μὴ παύων θάρσύνειν, *I pray that when present I may not be bold*, i. e. ἐγὼ δέομαι πάρων κ. τ. λ., *I pray that I when present, etc.*, 2 Cor. 10:2. Rom. 1:22. Acts 14:10. So in the classics; ἔφασκες εἶναι δεσπότης ἔπεισα αὐτούς εἶναι θεός, *I have persuaded them that I am a god*.

(b) When the Inf. has a *different* subject from that of the preceding verb, that subject is regularly put in the Accusative.

E. g. βούλομαι προσέχεσθαι τοὺς ἀνθρώπους, *I desire that men should pray*, 1 Tim. 2:8. 2 Pet. 1:15. 1 Cor. 7:10. Acts 14:19, al. saepe.

NOTE 1. Yet *peculiar regimen* may change the *case* of the subject, and throw it out of the usual construction, i. e. out of the Acc.; e. g. κρεῖττον ἦν αὐτοῖς, μὴ ἐπεγνωκέναι τὴν ὁδὸν κ. τ. λ., where αὐτοῖς is put in the Dat. after κρεῖττον, while, so far as the Inf. is concerned, αὐτούς would be the regular construction, 2 Pet. 2:21. So in the classics: δός μοι φανῆναι ἄξιόν, *help me to appear worthy*; ὑμῖν . . . ἔξεστι εὐδόμοσι γένεσθαι, *it is permitted to you to be fortunate*; ἅπασιν συνέπεσεν . . . γένεσθαι λαμπροῖς, *it has happened to them all, to become conspicuous*. So, also, as to the Genitive; ἐδέοντο αὐτοῦ εἶναι προθύμον, *they besought him to be ready*; εὐρήσεις . . .

τυράννους... διαφθαρμένους... ὑπὸ ἐταίρων... δοκούντων φίλων εἶναι, where φίλων agrees with the preceding noun, (ἐταίρων) which is the subject of εἶναι. All cases of this nature, in which the subject of the Inf. is thrown out of the Acc. into another oblique case, and where adjunct words (as above) conform to that other oblique case, are called cases of ATTRACTION, because the predicate or adjunct word is attracted to the same case with its principal noun or pronoun.

But the student should note, that such attraction, although admissible at the pleasure of an author, is not always practiced; e. g. Herod. III. 36, ἐνετείλατο τοῖς θεράπονσι, λαβόντας μιν ἀποκτείνειν, he commanded the servants, that they should take and kill him, where the writer might have said λάβουσι, but he has followed the usual construction viz. the Acc. case. Often is the regular construction (the Acc.) adopted for the adjunct word, where the subject is so remote from the Inf., that attraction would make the sense obscure.

NOTE 2. Where the subject of the Inf. and of the preceding verb is one and the same, it is not usual to repeat it before the Inf.; e. g. ὁ φίλος ἔφη σπονδάξιν, i. e. αὐτὸν σπονδάξιν; see also the examples under *a* above. Yet where emphasis is demanded, the subject may be repeated, and then it is put in the Acc. case, like the examples under *b*; e. g. ἐγὼ ἐμαυτὸν οὐ λογιζομαι κατειληφέναι, Phil. 3:13. So καὶ μὲν οὐ νομίζω παῖδα σὸν πεφνέειν, I do not think myself to have been born your child, Eurip. Alc. 657; and thus not unfrequently in the classics. Winer, p. 265. Rost, p. 507.

(5) The Inf. alone, or with more or fewer words joined with it (as may be necessary to complete any particular expression of thought), is often employed for the purposes of defining, limiting, specifying, explaining, etc., the preceding expression.

E. g. ἔχων ὅτια ἀκούειν, having ears to hear, i. e. ears adapted to hear, or made for the purpose of hearing, Luke 8:8; ἐξουσία γυναῖκα περιάγειν, power to lead about a wife, where the Infin. περιάγειν, defines the nature of the power, 1 Cor. 9:5; ἃ παρέλαβον κρατεῖν, which they have received in order to retain or hold fast, Mark 7:4; ἔδωκαν αὐτῷ πινεῖν ὄξος, they gave him vinegar to drink, i. e. that he might drink it, Matt. 27:34; οἱ μετενόησαν δοῦναι αὐτῷ δόξαν, they did not repent to give him glory, i. e. so as to give him glory, Rev. 16:9; ἡλθομεν προσκυνῆσαι αὐτῷ, we have come in order to worship him, Matt. 2:2. Rev. 12:2. 2 Pet. 3:1, 2. 1 Cor. 1:17. 10:7. Matt. 11:7. 20:28. Luke 1:17. John 4:15, al. saepe. See Matth. § 532. d, for evidences of the like usage in the classics. In fact, the use of the Inf. in them, is even more lax than in the N. Testament.

NOTE 1. In cases where design is to be indicated by the Inf., it often takes ὥστε before it; e. g. καταργήθημεν ἀπὸ τοῦ νόμου... ὥστε δουλεύειν, in order that we might serve, etc., Rom. 7:6. Luke 9:52. 2 Cor. 3:7, al. saepe. Once ὥς is used for ὥστε, Acts 20:24; so also, occasionally in the classics, Rost, § 125. ε.

(6) The Inf. is often employed after adjectives, which of themselves do not imply a meaning that is of itself complete, but only ability or fitness to do or be something, or a general quality which needs specification in order to be as definite as the writer intends it should be.

E. g. such adjectives as *δύνατος*, *οἷός τε*, *ἀδύνατος*, *ικανός*, *ἀγαθός*, *ῥάδιος*, *χαλεπός*, *ἄξιος*, *βαρύνς*, *κακός*, *ὅμοιος*, *τοιούτος*, and the like, take the Inf. after them; and so all adjectives whose nature requires something to be added, in order to complete or define the idea which they express; as *δύνατος καλῦσαι*, Acts 11 : 17; *ικανός . . . λῦσαι*, Mark 1 : 7, etc. So *ῥάδιον νοῆσαι*, *χαλεπὸν λέγειν*, etc.

(7) The Inf. is often employed as a noun in all cases, (the Voc. of compellation only excepted); in which state it takes the article with its variations, but in other respects remains indeclinable.

For the Nom. case (when it is the subject of a proposition), see Nos. 1, 2 above. OF THE GENITIVE, examples almost without number might be adduced; e. g. (in a gerundial sense), *ἐξουσία τοῦ μὴ ἐργάζεσθαι*, 1 Cor. 9 : 1; *ἐλπίς τοῦ μετέχειν*, 1 Cor. 9 : 10. 1 Pet. 4 : 17. Acts 14 : 9. 20 : 3. 23 : 15. Luke 24 : 25. So after verbs and prepositions governing the Genitive; as *ἔλαχε τοῦ θυμιάσαι*, Luke 1 : 9. Rom. 15 : 22. Luke 4 : 42. Acts 10 : 47. 14 : 18. 20 : 27. 1 Pet. 3 : 10. 1 Cor. 16 : 4. Heb. 2 : 15, al. saepe. And thus in the classics.

THE DATIVE; as *ἐν τῷ ἀκούειν*, Acts 8 : 6; *ἐν τῷ καθεύδειν*, Matt. 13 : 25. Luke 1 : 8. Gal. 4 : 18. Acts 3 : 26, al. saepe; and so in the classics.

THE ACCUSATIVE; as *εἰς τὸ μὴ εἶναι*, 1 Cor. 10 : 6. 2 Cor. 8 : 6; *πρὸς τὸ θεαθῆναι*, Matt. 6 : 1. 2 Cor. 3 : 13; *μετὰ τὸ ἐγερθῆναι με*, Matt. 26 : 32. Luke 12 : 5. Mark 1 : 14. In like manner the Inf. with *πρὶν* or *πρὶν ἢ* may be considered as an Inf. *nomīnascens*; e. g. *πρὶν ἀποθανεῖν τὸ παιδίον μου*, John 4 : 49. Matt. 26 : 34. 1 : 18. Acts 7 : 2. John 8 : 58. Often with *τό* and without a preposition. And thus in the classics.

(8) The Inf. with *τοῦ* and *τῷ* before it (the usual signs of the Gen. and Dative), particularly with *τοῦ*, has a widely extended use in the N. Test., which is hardly capable of being defined by precise limits.

(a) Specially is the Inf. with *τοῦ* used to indicate *design*, *end* to be accomplished; and this in almost every kind of connection. E. g. "To open their eyes, *τοῦ ἀποστρέψαι ἀπὸ σκότους*, in order to turn them from darkness, Acts 26 : 18; 'No man shall set on thee, *τοῦ κακῶσαι σε*, in order to do thee harm, Acts 18 : 10; 'A sower *ἐξῆλθεν . . . τοῦ σπεῖραι*, went out . . . for to sow, Mark 4 : 3. Luke 22 : 31. Heb. 10 : 7. Rom. 6 : 6. Acts 21 : 12. James 5 : 17, al. saepe. Luke and Paul abound in this

idiom; also the Sept., in like manner. Nor is this mode of constructing the Inf. foreign to the classics, but of frequent occurrence, particularly in the later Greek.

NOTE 1. Cases of this nature should be carefully distinguished from those in which the verb governs the Inf. *nominascens* in the Genitive; e. g. ἐνεκοπτόμην... τοῦ ἐλθεῖν, Rom. 15: 22. So in Luke 4: 42. Acts 10: 47. 14: 18. 20: 27, al.

(b) There are many cases, however, where τοῦ with the Inf. is employed in a much more lax sense, and merely as epexegetical; sometimes, indeed, it seems to be used merely as a common Infinitive; e. g. 'He evilly treated our fathers, τοῦ ποιεῖν ἔκθετα τὰ βρέφη, *so that they made outcasts of their children*, Acts 7: 19; 'Why gaze ye at us, ὥς... πεποιήκοσι τοῦ περιπατεῖν αὐτόν *as having made him to walk*,' Acts 3: 12; κρῖνω... ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι, *I am of the opinion... that we should send to them to abstain*, etc., Acts 15: 20; 'He will give his angels charge concerning thee, τοῦ διαφυλάξαι, *to keep thee*, etc,' Luke 4: 10; 'And when it was thought good τοῦ ἀποπλεῖν ἡμᾶς, *that we should sail*,' Acts 27: 1; 'He set his face τοῦ πορεύεσθαι, *to go*,' Luke 9: 51. The three last cases may be said to partake of the nature of the Inf. with design, as described under *a* above. But not unfrequently, of two Infinitives standing in the same predicament, the one has τοῦ before it, while the other omits it; e. g. Luke 1: 79, ἐπιφάναι... τοῦ κατενθύναι; Luke 1: 77, ἐτοιμάσαι... τοῦ δοῦναι; ib. v. 72, 73, ποιῆσαι... μνησθῆναι... τοῦ δοῦναι, etc. In the Sept., this lax manner of employing the Inf. with τοῦ is everywhere to be met with; e. g. Josh. 22: 26. 1 Kings 13: 16. 16: 19. 8: 18. Judith 13: 12, 20. 1 Macc. 6: 59. Ruth 1: 16. Joel 2: 21, and al. saepissime.

NOTE 2. Such a lax use of τοῦ with the Inf., even in cases where *design* or *end* is not the specific object, belongs only to the *later* Greek; the *frequency* of it, only to Hellenism or Hebraism. The Hebrews used their Inf. with ל in a similar manner. One can hardly doubt that the Sept. and N. Test. have, in some measure, been modified by this Hebrew usage.

(c) The Inf. with τῷ before it, may be reckoned as a species of Inf. *nominascens*, where the Dat. case designates (as elsewhere, § 106. 5) the *cause* or *occasion*; e. g. 'I had no rest in my mind, τῷ μὴ εὑρεῖν Τίτον, *because I did not find Titus*,' 2 Cor. 2: 12. And so in the classics. But this is not a common usage of the N. Testament. In 1 Thess. 3: 3, τῷ μηδένα σαλῆσθαι, *that no one should be shaken*, seems to be used in the same manner as εἰς τὸ μηδένα σαλῆσθαι, or τοῦ μηδένα σαλῆσθαι.

(9) The Inf. is sometimes employed in an *Imperative* and *hortatory* sense.

NOTE 1. This is very frequent among the ancient Greek poets; Matth. §§ 546. 547. Of course it is employed for the Imper. 2 and 3 persons; also for the Subjunctive 1 pers. plural, etc. This is not common



in the N. Test.; but *δοῦναι* in Rev. 10 : 9, *εἰδέναι*, in Col. 4 : 6, *στοιχεῖν* in Phil. 3 : 16, seems to be used in an imperative or hortatory sense. In such cases, it is usual for grammarians to supply *δεῖ*, *μὲνῃσο*, etc., before the Inf.; but this is superfluous, inasmuch as the idiom is so common in the better classics.

(10) The usual distinction between the Inf. Aor., as marking a thing that happens *but once* or is soon passed; and the Present, as marking *continued* action; is generally observed in the N. Test., as well as in the classics.

(a) Aorist after the Praeterite of another verb; as *οὐδεὶς ἠδύνατο αὐτὸν δῆσαι*, Mark 5 : 3; *οὐκ ἤθελεν... ἐπαῖραι*, Luke 18 : 13. John 6 : 21. Mark 2 : 4. (b) Aorist when an action of short continuance is plainly intended; e. g. *δύνασθε... εὐποιῆσαι*, *ye can... give alms*, Mark 14 : 7; *ἐαυτὸν οὐ δύναται σῶσαι*, Mark 15 : 31. 14 : 31. Matt. 19 : 3. 5 : 13. John 3 : 4. 11 : 37. 9 : 27. 12 : 21. Acts 4 : 16. Rev. 2 : 21, al. *saepe*.

(c) So after verbs signifying to *hope*, *promise*, *command*, *wish*, *will*, etc.; e. g. *ἐλπίζετε ἀπολαβεῖν*, Luke 6 : 34. Mark 14 : 11. Acts 2 : 30. 3 : 18. Rom. 15 : 24. 1 Cor. 16 : 7. (d) In like manner after *πρὶν* and *πρὶν ἢ*; e. g. Matt. 1 : 18. Luke 22 : 34. Acts 2 : 20. 7 : 2, al.

NOTE 1. Yet this usage of employing the Aorist to designate *temporary* action, is not so strenuously observed as to admit of no exception; see Rom. 15 : 9. *δοξάσαι*, et al. *similia* in al. locis.

On the other hand; (e) The present is sometimes employed to designate *continued* action or influence, etc.; as *ἐμὲ δὲ ἐργάζεσθαι*, *it becomes me constantly to ply my work*, John 9 : 4; 'If any will *ποιεῖν* [habitually] do the will of God,' etc., John 7 : 17; 'No one is able *δουλεῖν*, to serve two masters, Luke 16 : 13. Matt. 6 : 24. Mark 2 : 19, et al. *saepe*.

NOTE 2. Whether the writer will represent an action as of short duration and taking place once for all, or as continued, often depends entirely on the design of his own mind, or on the view which he takes of it, rather than on the nature of the thing itself. Hence many apparent cases of exception to the principles here laid down occur; e. g. Luke 14 : 28. 20 : 22. 19 : 5. John 16 : 19. The two constructions (Inf. Aor. and Pres.) are sometimes even commingled in the same sentence; as Mark 14 : 71; which happens also, not unfrequently, in the classics; Winer, p. 276. The helping verb *μέλλω* takes either Pres., Aor., or Fut. after it.

(11) The Perf. and Future commonly retain their appropriate meaning in the Inf. mode.

(12) The Inf. is not unfrequently exchanged for the Subj. with *ἵνα*.

E. g. 'My meat is *ἵνα ποιῶ*, that I may do the will, etc. John 4 : 34;



'I am not worthy, *ὥα λύσω*,' etc., John 1: 27; and thus very often in the N. Testament. The like constructions also occur in the classics; Winer, § 45. 9.

## PARTICIPLE.

### § 139. *Nature and object of the Participle.*

(1) The principal difficulty with respect to a correct understanding of the Participle, (the real participle, and not a mere participial adjective), consists in rightly distinguishing it from the Inf. mode, as to its true signification. Both depend on another verb, i. e. they must precede or follow a verb, and have a necessary relation to it; and in certain cases the same sentiment (for substance) might be expressed by either; although in general they are quite distinct.

(2) The *Inf. mode* (as the *object* of a sentence) expresses, (a) The *result*, i. e. *design*, or *designed consequence*, of the action designated by its preceding verb. (b) The simple object of the main verb; like a noun in the Acc. case. (c) The limitations with which, or respect in which, the word to which it stands related is to be taken. The Inf. may be employed either with or without an *agent*, according to the nature of the case; and when it has one, it designates not the *quality*, etc., of the agent, but only how he may act, feel, etc.

On the other hand; the *Participle* always designates some *quality*, *power*, *attribute*, (either active or passive), as belonging to a person or thing. For the most part it designates that which exists independently of the agency expressed by the principal verb, i. e. something belonging to the agent or object of the sentence; while the Inf. designates that which is to be brought about by the agency of the principal verb, or that which is actually effected or affected by it, or that which serves to explain the manner or measure of its action.

On these distinctions between the Part. and Inf. mode depend some of the greatest niceties of the Greek language. They merit, therefore, an

attentive consideration. The subject may, in some measure, be illustrated by examples.

(a) *The Inf. expresses design*; e. g. *θέλω γράφειν*, *I wish to write*. Here, the meaning of *θέλω* by itself is incomplete; its complement is *γράφειν*, which shows the object that is willed or desired. The same is the case with all other verbs, whose meaning is incomplete in itself. Specially do all verbs that designate the action of the senses internal or external, whether primary or secondary, require a *complement*; e. g. to see, hear, perceive, understand, prove, show, tell, disclose, remember, forget, etc., etc., all require a *complement* or *object*, towards which the action is directed, or on which it falls. *Θέλω γράφοντα* would make a sense entirely different from *θέλω γράφειν*, as every one instantly perceives.

NOTE 1. Verbs, which in some of their meanings are *complete* or *intransitive*, may take the Inf. after them in other meanings that are *incomplete*; and so it may stand after whole phrases, or after adjectives, or nouns, which require a complement in order to complete their meaning.

(b) *The Inf. of object* is nearly allied to the preceding, and hardly needs to be made distinct; e. g. *ἐπεισέ με πορεύεσθαι*, *he persuaded me to go*; *ἐνουθέτησε αὐτὸν σωφρονεῖν*, *he advised him to be considerate*; in all which cases, the Acc. of the Part. would give the sentence wholly a different turn, inasmuch as the participle would designate a quality already existing, or an action already performed or designed to be so; e. g. *ἐνουθέτησε αὐτὸν σωφρονοῦντα*, *he advised him being considerate*, etc.

(c) *The Inf. expresses limitation or explanation*; e. g. *ἐκαίνντο . . . νῆα κυβερνῆσαι*, *he excelled as to steering a ship*; *θεῖεν ἀνέμοισιν ὁμοιοί*, *like the winds in respect to running*; *ἀλγεῖνοι δαμῆμεναι*, *difficult as to being subdued*; where the participle would make a sense not at all resembling that of the Infinitive.

On the other hand; (d) The Participle designates quality, etc., of some person or thing, as existing in past, present, or future time, (according to the tense of the Part.); e. g. *ὁρῶ σε γράφοντα ἀκούω σε διδάσκοντα* or where the subject of the Part. and the verb are the same, as *οἶδα θνητὸς ὄν*, lit. *being mortal I know it*, i. e. I know that I am mortal. It is only where the Part. is of the *Future*, that it designates a meaning hardly to be distinguished from the Inf.; e. g. *ἔρχομαι φράσων*, *I am come in order to tell*; where *ἔρχομαι φράσαι* would designate for substance the same meaning. All that needs to be said, in cases such as this latter one, is, that the *mode* of expression is different.

REMARK. The difference between the Inf. and Part. may be more briefly stated, in the following manner; viz., the Part. is employed, whenever a state or condition is designated, in which the subject or object of the sentence is, or is considered as being; the Inf. is employed, whenever a writer means to assert, that a particular state or condition is yet to take place, or can take place. But even here, the Part. of the *Future* (as *ἔρχομαι φράσων*) can hardly be distinguished as to meaning from the Inf. (as in *ἔρχομαι φράσαι*).

NOTE 1. Additional illustrations of these distinctions may be made ; e. g. Luke 16 : 3, *ἐπαιτεῖν αἰσχύνομαι*, *I am ashamed to beg*, i. e. to betake myself to begging, which I do not now practice ; but *ἐπαιτῶν αἰσχύνομαι*, *I am ashamed of begging*, or *being a beggar I am ashamed*, would indicate of course that he was already in the practice of begging. In like manner, *ὁ χειμὼν ἤρχετο γίγνεσθαι*, *the winter was about to set in*, or *began to set in* ; while *ὁ χειμὼν ἤρχετο γενόμενος* means, *the winter had already commenced*. So *ἤκουσα τὸν Δημοσθένη λέγοντα*, *I heard Demosthenes say*, i. e. I heard him with my own ears ; while *ἀκούω τὸν Δημοσθένη λέγειν*, *I hear that Demosthenes says*, i. e. I have heard it from another. In like manner, *κλαίειν ἐφαίνετο*, *he seemed to weep* ; while *κλαίων ἐφαίνετο* would mean, *he visibly or plainly wept*. *Ἀπηγγεῖλατο ἡ πόλις πολιορκουμένη*, *it is reported that the city is besieged*, lit. *the city besieged is reported*, such being actually the case in the view of the speaker ; while *ἀπηγγεῖλατο ἡ πόλις πολιορκεῖσθαι* would mean, *it is reported [merely] that the city is besieged*.

### § 140. Construction of Participles.

(1) Participles, in general, stand only in connection with a finite verb, or with a noun.

(2) As a general rule, they conform as to *gender*, *number*, and *case*, to the nouns which they qualify, define, etc. In this respect they put on the nature of *adjectives* ; and they are also subject to anomalies of concord, in the same manner as adjectives.

NOTE 1. Nouns of multitude may have a Part. plural ; or a Part. singular may be connected with the plural agent of a verb, when it is intended to designate the generic idea of *each*, as *χωρῶμεν, λαβὼν, let us go, each one taking*. In general, where Participles differ from their nouns in respect to case, it is the result of *ἀνακόλυθον* in the sentence ; see § 161.

NOTE 2. (a) If the subject of a Part. is the same with that of the verb, it is of course put in the Nominative ; as *οἶδα θνητὸς ὢν ἄρξομαι διδάσκων*. (b) If the subject be in the Acc., so is the Part. ; as *ἤκουσα αὐτὸν λέγοντα*. (c) So also as to the Gen. and Dative ; as *ἦσθησαί μοι τι ἄδικον πράττοντος* ; *have you known me as doing any thing unjust ?* *Οὐδέποτε μετεμέλησέ μοι σιγήσαντι*, *I never repented of being silent*.

(3) The Greek language possesses a peculiar power of construction, in regard to the latitude with which Participles are employed in the place of verbs, i. e. to express that which might be expressed by verbs in another mode of construction. Every action which a writer or speaker may suppose to be *preparatory* or *introductory* to some more principal and important action, may be expressed by a Participle.

E. g. ἔλθων εἶδε· ἀποκριθεὶς εἶπε· ἀκούσας ἐθαύμασε· where as to the sense, one might say ἦλθε καὶ εἶδε, etc. The advantage of the Part. is, that it varies the construction and avoids the use of the conjunction which must be inserted between verbs.

NOTE 1. Two or more participles may be used, in such a connection, without any intervening καὶ; as καταβὰς . . . προσελθὼν ἀπεκύλισε τὸν λίθον, Matt. 28 : 2; ἀκούων . . . πεσὼν ἐξέψυξε, Acts 5 : 5. Luke 9 : 16. 16 : 23. 23 : 48. Mark 1 : 41, al. The omission of καὶ denotes that all the participles are closely allied to one and the same final and principal action. Sometimes one Part. is before the principal verb, and another after it; as ὄψαν . . . ἐξῆλθεν . . . μηδὲν βλάψαν, Luke 4 : 35. 10 : 30. Acts 14 : 19, al.

NOTE 2. There are a few cases, on the contrary, in which the principal action is designated by the Part.; while the verb joined with it has only a subordinate, and often an adverbial sense. Such secondary verbs are τυγχάνω, λανθάνω, φθάνω, διατελέω, διαγίνομαι, διάγω, δίδεμι, χαίρω, and οἶχομαι; e. g. οἱ ἔνυχον πάροντες, who were present, where ἔνυχον is a mere helping verb; διατετέλεκα φεύγων τὸ μανθάνειν, I always avoid learning; οἱ θεοὶ χαίρουσι τιμώμενοι, the gods gladly receive honour; ὃς ἂν φθάνῃ εὐεργετῶν, whoever first shows favour, etc.

NOTE 3. In some cases it is a matter of indifference, as to the sense, which of two verbs is used as a participle; e. g. ἤκω καλῶς ποιῶν, or καλῶς ποιῶ ἤκων, et al. saepe.

(4) The *Present Part.*, with the *article*, often becomes a mere substantive, i. e. *nomen agentis*, excluding all idea of *tense* or *time*. But even such participles often govern the same cases as their verbs; although they are sometimes constructed as nouns.

E. g. ὁ σπειρῶν, ὁ κλέπτων, ὁ νικῶν, ὁ πράσσων, ὁ πειράζων, etc. As to regimen; ὁ πράσσων ταῦτα, ὁ διώκων ἡμᾶς, ὁ ποιῶν τοὺς θώρακας, etc. The construction of substantive-participles as nouns is by no means unfrequent; e. g. πρὸς τὸ ὑμῶν ἀντὶν συμφέρον, where συμφέρον has the Gen. ὑμῶν, etc., 1 Cor. 7 : 35. So τὰ μικρὰ συμφέροντα τῆς πόλεως, Demosthenes.

(5) Participles *with the article*, (when not employed as nouns), often express the sense of *who*, *he who*, etc.; i. e. the article joined with them appears to bear this sense.

E. g. εἶδον . . . τοὺς νικῶντας, I saw those who had conquered, Rev. 15 : 2; ὁ διώκων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται, he who once persecuted, etc., Gal. 1 : 23. The mere participial noun may be simply translated as a noun; e. g. ὁ σπειρῶν, the sower. Where the noun of this kind is required to be *indefinite*, the article may be omitted before the participle; and where a *participial* sense is retained, the article may be omitted when there is no stress laid upon the participle; see § 91. 2. Note 1.



(6) Participles often express the relations of *time*, and we must, in translating them, supply *when*, *while*, *during*, etc.

This cannot be thought strange, inasmuch as Participles retain the distinctions of *tense*. E. g. οὐχὶ μένον σοι ἔμεινε; *while it remained*, etc., Acts 5:4. 1 Thess 3:6. So II. I. 46, 'The arrows on the shoulder of him in a rage, sounded αὐτοῦ κινήθεντος, *when he moved*; Καλλιάρχου ἄρχοντος, *while Calliades governed*. The same with ἐπὶ before the participle; Matth. § 565. 1.

(7) Participles often express a *causal* relation; in which case *because*, *since*, etc., must be supplied in translating them.

E. g. Acts 4:21, 'They set him at liberty, μηδὲν εἰρόσκοπτες, *because they found nothing*,' etc.—'It is difficult to speak to the appetite, ὥτα οὐκ ἔχοντα, *because it has no ears*,' Matth. § 565. 2.

(8) Participles often express *limitation* or *conditionality*; in which case we supply *if*, *although*, etc.

E. g. 'She will not be an adulteress, γενομένην ἐτέρον ἀνδρὶ, *if*, or *provided*, *she become another man's [wife]*,' Rom. 7:3. Ἀνεγκλήτοι ὄντες, *if*, or *provided*, *they are blameless*, 1 Tim. 3:10. 4:4. 6:8. 2 Pet. 1:8. So with *although*; 'τοσαῦτα αὐτοῦ σημεῖα πεποικότος, *although he did so many miracles*, they did not believe,' etc., John 12:37; καὶ τοσούτων ὄντων, *and although there were so many*, yet, etc., John 21:11. Luke 18:7. James 3:4. 1 Pet. 2:19. 1 Tim. 1:7, al.

(9) The Future tense of the Part. is rarely employed, except after verbs of motion; and with these it is very common.

E. g. ἔρχομαι φράσω, *I come to tell*; σέ γε διδάξω ὥρμημαι, *I hasten to teach thee*; 'It is meet to bring him who does wrong before the judges, δίκην δώσοντα, *that he may receive punishment*.'

(10) Participles are often joined with ὥς, which makes their meaning *subjective* rather than *objective*.

The meaning is, that ὥς qualifies them so that they merely declare the opinion, supposition, conclusion, etc., of the agents to which they refer; or else merely what is probable or apparent, in distinction from what is real and matter of fact. E. g. Artaxerxes took hold of Cyrus, ὥς ἀποκτενῶν, *as if he was about to kill him*; 'Overlooking other cities, ὥς οὐκ ἂν δυναμένους βοηθεῖν, *as if*, or *as believing that, they were unable to assist*;' ὥς ἀπιώντες, *as desirous to go away*;' 'They punish him who withdraws, ὥς παρονομοῦντα, *inasmuch as they consider him as a transgressor*;' 'The Athenians made ready, ὥς πολεμήσοντες, *expecting to engage in a war*;' Luke 16:1, ὥς διασκορπίζων, *as one supposed to waste*; ὥς ἀποστρέφοντα,



as one supposed to pervert, etc., Luke 23 : 14, al. But this idiom, so common in the classics, is not very frequent in the N. Testament.

(11) Participles are frequently joined with verbs of existence (*εἶμι, γίγνομαι, τυγχάνω*), and then stand in the room of a finite verb.

This we can fully appreciate, inasmuch as we can say in English with equal propriety, *I do, I am doing, I write, I am writing, I have been writing*, etc. So the Greeks; 'The stars of heaven ἔσονται ἐκπίπτοντες, lit. *shall be falling*, i. e. *shall fall*, Mark 13 : 25. Luke 5 : 1. 2 Cor. 5 : 19. Mark 15 : 43. Luke 24 : 32. 1 : 22. 5 : 10. Acts 1 : 10, al. saepe. The examples in the N. Test. appear to be mostly (if not all) of the Pres. tense of the Part.; but in the classics, other tenses are employed, as *κρατήσας ἦν*, Herodian. The later classics abound in this idiom; the early ones more rarely employ it.

NOTE 1. The verbs *γίγνομαι, ὑπάρχω, τυγχάνω*, are employed in the same manner as *εἶμι*, with participles. Also the verbs *ἔρχω (to come), εἶμι (to go), ἔρχομαι (to come)* are frequently joined in like manner with participles. So *ἔχω* is also used; in which case its only force seems to be, to give the idea of *permanency* to the meaning of the participle; e. g. *θανυμάσας ἔχω, I have wondered*, i. e. *have long been wondering*.

### § 141. Participles in the case absolute.

(1) The construction of Participles, thus far considered, has relation only to those cases where they qualify the agent of the principal verb, or some object to which it stands related; and consequently are connected with, or dependent on, the principal verb. But there are many cases, where *the Part. has a subject of its own, which is different from the subject or object of the principal verb*. In this case there is a peculiarity of construction, called **THE CASE ABSOLUTE**; which needs a particular explanation.

(2) Generally participles thus conditioned express a relation either of *time* or *cause*; and therefore (as the Gen. is adapted to the expression of these) they are put in the Genitive.

E. g. *αὐτοῦ ἐπὶ τῷ λόγῳ, πάντες ἐσίγων, while he was speaking, all were silent*; *θεοῦ διδόντος, οὐδὲν ἰσχύει φθόνος, when God permits, envy avails nothing*; 'The city was not the richer, *προσόδων αὐτῇ πλείονων γενομένων, because it had many sources of revenue*; *οὕτω τοῦ αἰῶνος προκεχωρημένος, thus because his age was advanced, he went, etc.*

NOTE 1. When the agent of the verb and of the Part. is the same, then the Part. stands in the same case with such object or agent;

(a) The *agent* or Nom. of the verb being also the subject of the Part., the Part. of course usually takes the Nom. case; as *αἰσχύνομαι ταῦτα ποιών* or *ποιήσας*, *I am ashamed that I do, or have done, these things*; *διαβεβλημένος οὐ μανθάνεις*; *being calumniated dost thou not perceive it?* So in the Pass. voice; *ἐξελέγκται ἡμᾶς ἀπατῶν*, *he is convicted of deceiving us*; *ἡγγέλθη ὁ Φίλιππος τὴν Ὀλυνθον πολιορκῶν*, *it was announced that Philip was besieging Olynthus*, lit., *Philip, besieging Olynthus, was announced*; in which the Greek form of expression has the advantage over ours in point of brevity and energy. 1 Cor. 14: 18. Acts 16: 34.

(b) When the Part. refers to the *object* of the verb, its accord with this in respect to gender, number, and case, is a matter of course, a few peculiar cases only excepted; e. g. 'The Persians relate *τὸν Κῦρον ἔχοντα φύσιν*, etc., *that Cyrus had a disposition*,' i. e. they tell of Cyrus as one having etc. So in the Gen. and Dative; *ᾗσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων*, *I perceived that they deemed themselves to be very wise*; *οὐδέποτε μετamelήσέ μοι σιγήσαντι*, *I never repent of having kept silence*. See § 140. 2. Note 2., where the same subject is treated of in a general point of view. Luke 8: 46. Acts 24: 10. 2 John v. 7.

(c) In case the verb has a reflexive pronoun after it, differing in case from the subject or Nom., the Part. may be in the Nom. or in the same oblique case as the reflexive pronoun; e. g. *σύνοιδα ἐμαυτῷ σοφὸς ὢν, or σφῷ ὄντι*.

(3) As the Dative also is sometimes used in designating *time, cause, occasion*, etc., so the case absolute of participles is sometimes the Dative.

E. g. *καταβάντι αὐτῷ*, *when he had descended*, Matt. 8: 1; *ἐλθόντι αὐτῷ*, *when he had come*, Matt. 21: 23. But this is rare in the N. Testament. In the Greek classics it is also rare; but still it is clearly an idiom belonging to the Greek; Matth. § 562. 2.

(4) The Acc. and Nom. are also employed, occasionally in the Greek classics, as the case absolute. In the N. Test., no examples of this kind occur, which may not be explained on the grounds of *apposition, or anacoluthon*; see § 161. § 146.

E. g. *τοὺς βοῦς θάπτουσι, τὰ κέρατα ὑπερέχοντα*, *they bury the oxen, the horns sticking out*, where *κέρατα* etc. indicates a circumstance belonging to *βοῦς*, and is put as it were in apposition with it. 'That he might have twelve years instead of six, *αἱ νύκτες ἡμέραι ποιούμεναι*, *the nights being computed as days*,' where is a kind of apposition; Buttm. § 145, Note 4. Such a kind of Nom. absolute is not unfrequent in the classics, where the Part. is of an *impersonal* nature; Rost, § 131. 5. Matth. § 564. The Part. in the *neuter* gender, often stands, in cases of this nature, in a kind of apposition to a whole clause or sentence; as *σὺ δὲ δεδιώς ἑαυτὸ λεγόμενον, τὴν σαντοῦ σκιάν*, *but you, fearing your own shadow, as it is said, would answer, etc.*

§ 142. *Participial use of the tenses.*

(1) The *Present Part.* designates not merely something now present, but may also designate what is now commencing and is to be continued, or what is immediately to commence.

E. g. ἀποθήσκων, *moriturus* or *dying* in the sense of being already in *extremis*. Matt. 26: 28, τὸ αἷμα . . . τὸ ἐκχυνόμενον, *the blood . . . which is about to be shed*. So διδόμενον, in Luke 22: 19; κλώμενον, in 1 Cor. 11: 24. So all these cases may be solved, by considering the Part. as expressing what is *mentally* regarded as Present. Rom. 15: 25, διακονῶν. 1 Pet. 1: 7.

(2) The *Pres. Part.* is often employed in the sense of the Imperfect.

E. g. ἐρευνῶντες, *who searched*, 1 Pet. 1: 11; 'I saw seven angels, ἔχοντας πληγὰς, *who had plagues*, Rev. 15: 1, 6. Acts 21: 16. 25: 3. Matt. 14: 21. In particular, the Part. Pres. is often connected with a verb Praeterite, in order to designate something done, etc., at the time when another thing was done which the principal verb announces; e. g. 'on the following day, ὡφθῆ αὐτοῖς μαχομένοις, *he shewed himself to them when they were contending*, Acts 7: 26. 18: 5. Heb. 11: 22. Luke 5: 18, al. saepe. Very often is the Part. ὦν employed in the sense of the Imperf.; e. g. John 1: 49. 5: 13. 11: 31. 21: 11. Acts 7: 2. 11: 1. 18: 24. 1 Cor. 8: 9, al.

(3) The *Perf. participle* is used to denote things done, the result of which was somewhat permanent, or the consequences of which continued. The *Aorist*, on the other hand, is usually employed where a thing is done once for all, and is not designedly represented as continuing in its consequences.

E. g. Perfect; Heb. 2: 9. John 19: 35. Acts 22: 3. 1 Pet. 1: 23. 2: 4. Rev. 9: 1. Aorist; Rom. 8: 11. 16: 22. Acts 9: 21, al. saepe.

§ 143. *Hebraism in the use of Participles.*

(1) This consists of employing the Part. with a verb in a definite mode, in the room of the Heb. Inf. with a definite mode.

E. g. ἰδὼν εἶδον, εὐλογῶν εὐλογήσω, πληθύνων πληθυνῶ, βλέποντες βλέπετε, etc.; forms of speech which are very frequent in the Septuagint. It is however the *frequency* only of this idiom which may be called *Hebraism* in the Sept.; for such phrases are found, not only in the Greek poets, but in the prose-writers; Winer § 46. 7. See numerous examples also, in Matth. § 553.

## IMPERSONAL VERBS.

§ 144. *Manner in which these are employed.*

(1) The Greeks usually employ the 3d pers. plural or sing. of these verbs; and sometimes the 2nd pers. singular. In the N. Test., the 3d pers. plural is the more usual form.

E. g. John 15 : 6. 20 : 2. Mark 10 : 13. Matt. 7 : 16. Luke 12 : 20, 48, et al. *saepe*. The 3 pers. sing., *φησί*, is used in 2 Cor. 10 : 10. So the passive *γέγραπται*, *λέγεται*, etc., are naturally employed in the same impersonal way.

NOTE 1. In Hebrew the same custom prevails. The 3 pers. sing. and plural, also the 2 pers. sing., are used in an impersonal way, or with indefinite Nominatives; Heb. Gramm. § 500.

## CONCORD OF VERBS, ETC., WITH THEIR SUBJECTS.

§ 145. *Concord in respect to Number and Gender.*

(1) The general rule is, that verbs and participles agree with their nouns, the former in respect to *number*, and the latter in regard to *number* and *gender*. But to this rule are not a few exceptions; viz.,

(a) Nouns of multitude, i. e. generic nouns, may take a plural verb, etc.

E. g. ὁ ὄχλος . . . ἐπικατάρατοί εἰσι, John 7 : 49; τὴν οἰκίαν Στεφανᾶ, ὅτι . . . ἔταξαν ἑαυτούς, 1 Cor. 16 : 15. Matt. 21 : 8. Luke 9 : 12. John 6 : 2, sing. and plural both; al. *saepe*. And so in the classics.

NOTE 1. *Distributives* in the *singular* sometimes take a plural verb; e. g. σκορπίσθητε ἕκαστος, John 16 : 32; ἤκουον εἰς ἕκαστος, Acts 2 : 6; ὤρισαν ἕκαστος, Acts 11 : 29; ἔχοντες ἕκαστος κηθάρας, Rev. 5 : 8. So the Heb. *שִׁנִּי* (*each*) very often takes a plur. verb. Comp. § 97, 1.

(b) Neuter plurals generally (not always) take a verb singular; and when these plurals designate *animated* beings, the *plural* of the verb is the more common usage.

E. g. τὰ ζῶα τρέχει· τὰ καλὰ ἔργα . . . ἐστὶ, 1 Tim. 5 : 25, al. *saepe*. Examples of animated beings are, τὰ ἔθνη ἐλπιοῦσι, Matt. 12 : 21; τὰ πνεύματα . . . εἰσῆλθον, Mark 5 : 13; τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσιν,



James 2: 19. Rev. 11: 18. 16: 14, al. saepe. Yet the singular of the verb is also used in such cases; e. g. in Luke 4: 41. 8: 30, 38. 13: 19. Mark 3: 11. 4: 4. 7: 28, al., but generally with variations of the Codices. Sing. and plur. in the same sentence, Luke 4: 41. John 10: 27. 1 Cor. 20: 11, Comp. 1 Sam. 9: 12. Il. β'. 135.

NOTE 1. Even the neuter plur. of *inanimate* things sometimes takes a plural verb; e. g. <sup>α</sup> εἰς, Rev. 1: 19; ἐφάνησαν . . . τὰ ὄνματα, Luke 24: 11. 2 Pet. 3: 10. All the usages above noted, are common in the Greek classics.

(c) The *gender* of the participle may be conformed to the *sense* of the passage.

E. g. ἐν Τύρῳ καὶ Σιδῶνι . . . καθήμενοι, according to Cod. A. B. C. al., Luke 10: 13; τὸ κατέχον, 2 Thes. 2: 6.

NOTE 1. Those cases in which the *predicate* of a sentence is in the neuter gender, cannot be considered as strictly belonging to the above class; e. g. ἱκανόν . . . ἡ ἐπιτιμία αὐτῇ, *this chastisement is sufficient*, i. e. that which suffices. So ὁ πόλεμος φοβερὸν ἢ φύσις . . . τυφλόν. σοφὸν ἢ προμήθεια, et al. simil. in the classics. Such predicates are rather to be understood as designating an *abstract* noun, or a quality merely which is predicted of the subject. The like is true where a neuter participle is employed in the same way.

## APPPOSITION.

### § 146. *Various ways in which this is made.*

(1) Not only single words, appellatives, etc., are put in apposition with a leading noun, but whole phrases, or sentences.

E. g. 'I beseech you . . . to present your bodies, a living sacrifice, holy, acceptable to God, τὴν λογικὴν λατρείαν, *your reasonable service*, i. e. which is your reasonable service, Rom. 12: 1. So in 1 Tim. 2: 6, τὸ μαρτύριον, etc. 2 Tim. 1: 5, ὑπόμνησιν λαμβάνων, i. e. ἐγὼ λαμβάνων etc., in connection with v. 3.

NOTE 1. The Acc. case is generally chosen for apposition, where the *object* of a verb is the leading noun; but sometimes the Nom. is employed; e. g. καθαρίζον in Mark 7: 19. So τὸ λεγόμενον, τὸ μέγιστον, τὸ κακόν, etc., are often inserted, in classic authors, in the midst of a sentence, when apposition to the rest of the sentence is intended; Matth. § 432. 5. p. 805.



(2) The word in apposition may differ as to gender or number from the leading word to which it relates.

E. g. 'And he shall give *αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσιν μὴ πρὸς τὸν θάνατον*, to him life, to those who sin (plur.) not unto death, 1 John 5: 16; where *αὐτῷ* is generic, like *ἐκάστῳ*. So, as in the cases produced in Note 1 above, the gender may differ from that of the leading noun.

(3) The position of the word or words in apposition is naturally next to the leading noun, etc.; but oftentimes there is an intervening phrase inserted.

E. g. *αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτὸς ἐπηγγέλτατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον*, where *ἣν* . . . . *ἡμῖν* not only intervenes, but the relative *ἣν* by attraction puts *ζωὴν* in the Accusative, 1 John 2: 25. So, frequently, in the classics. See also James 1: 7, *ὁ ἄνθρωπος . . . ἀνὴρ δίψυχος, κ. τ. λ.* Phil. 3: 18.

NOTE 1. In Matt. 10: 25, *καὶ ὁ δοῦλος* (where we should expect *τῷ δοῦλῳ*) must be constructed thus: *καὶ [ἀρκετὸν ἵνα γένηται] ὁ δοῦλος κ. τ. λ.*, taking the supplement from the preceding phrase.

REMARK. *Abstracts* are often put in apposition with *concretes*; e. g. 1 John 4: 10. 2 Cor. 8: 23. James 5: 10. Where apposition might be employed, an independent phrase is often used; e. g. in James 3: 8. Rev. 1: 5, *ἀπὸ Ἰ. Χριστοῦ, ὁ μόνος ὁ πιστός κ. τ. λ.*, i. e. *ὅς ἐστι ὁ μόνος* etc.

## PARTICLES.

### § 147. *Nature and kinds of the Particles.*

(1) All those small and *indeclinable* words, which serve the purposes of expressing or aiding *connection, definiteness, perspicuity, intensity, brevity*, etc., are usually named, in a generic way, **PARTICLES**.

(2) These may be divided into *prepositions, conjunctions, and adverbs*. **INTERJECTIONS**, which are mere exclamations of joy, woe, wonder, etc., can hardly be ranged under the **PARTICLES**, in the sense given to this word as above defined. They do not properly belong to Syntax.

NOTE 1. An interjection is the expression of an *emotion*, and not of an idea or notion of the mind; it is the representative of suffering, joy, etc., rather than an expression of a notion respecting joy, sorrow, etc. Hence

it makes a sense (so to speak) complete in itself; and it may be understood without the sequel of any other words. Such words may indeed be added; but they are not necessary to complete the sense of the interjection. Different is the case with the *particles*, i. e. with prepositions, conjunctions, and adverbs; for all of these express either relation, connection, or quality, and therefore require some supplement in order to indicate the thing to which they are related, with which they are connected, or which they qualify.

(3) The most generic idea of the particles seems to be this, viz., that they are in some sense *predicates of things*, i. e. affirmations of some relation, connection, quality, or quantity, in respect to them; and therefore *they are words expressive of condition* in some sense or other.

NOTE 1. *Condition*, in its most generic sense, may be viewed as having respect to *quality*, or *relation*, or *connection*. Particles which mark the condition of *QUALITY*, are called *ADVERBS*, i. e. additions to words; those which designate the condition of *relation*, (a relation supposed to exist as to things themselves, and not merely in the notions of the mind), are called *PREPOSITIONS*, i. e. words placed before others, (for what purpose, the name itself does not designate); and lastly, the *connection* of things as associated by the mind, (not of things as they are simply in and of themselves), is expressed by *CONJUNCTIONS*, i. e. words joining together.

REMARK. Dispute exists, even at the present time, among grammarians of the highest order, as to the *limits* of the respective classes of particles. The names *adverbs*, *prepositions*, and *conjunctions*, will not serve accurately to define these limits. An *adverb* may be, and often is, a word *set before* another, (i. e. a preposition, in the *literal* sense), in order to qualify it. A *conjunction* also points out some kind of *relation*; which also seems to be the appropriate office of a preposition. Hence the difficulty of making a definite and satisfactory classification, in all its *minutiae*; a difficulty which our lexicons have hitherto scarcely attempted to remedy.

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## ADVERBS.

### § 148. *Nature and various uses.*

(1) Those indeclinable particles which serve to designate some qualification of things themselves, or the manner in which the mind conceives of these qualifications and expresses itself concerning them, may be called adverbs.

(2) The first class of adverbs, viz. *that which respects things themselves*, may be subdivided into two classes; (a) Those which have respect to time and place; (b) Those which regard some quality or condition of the thing itself.

NOTE 1. To every thing of which we have any distinct conception, we assign, by a necessary law of our minds as connected with experience, *time* and *place* as necessary adjuncts. Hence, (a) Adverbs of time and place; such as *ἐνταῦθα*, *ἐκεῖ*, *ᾧδε*, *ἐνθάδε*, *πύθεν*, *ποῦ*, *ποῦ*, *πῇ*, *πότε*, *πηνίκα*. (b) Adverbs which designate the state, condition, etc., of the thing; as *εἶ*, *καλῶς*, *πολλαχῶς*, *προσαχῶς*, *μοναχῶς*, *διχῇ*, *πανοικί*, *πανστρατί*, *ὥς*, *καθῶς*, *ὥσπερ*, *καθάπερ*, *τῶς*, *οὕτως*, *οἷονεῖ*, *πῶς*, etc. Those words which are often called *inseparable* prepositions, also belong here; such as *δυσ*, *ἀ*, *ἀρι*, *ἐρι*, *δα*, *βου*, *βρι*, *ζα*, *νε*, *νη*, etc.

(3) The adverbs which serve to qualify or characterize our modes of thought or expression, may be subdivided into various classes, according to the nature of their respective design and meaning.

E. g. an adverb may be of such a nature as to make the proposition particular, singular, or general: affirmative or negative; limited or unlimited; declarative or conditional; copulative or disjunctive; categorical or dubious, etc. (a) Adverbs of quantity, i. e. of limitation in respect to number, belong here; as *ἅπαξ*, *δύς*, *τρίς*, *πολλάκις*, *πάντως*. (b) Affirmation and negation; *ναί*, *οὐ*. Under these may be ranked all the *gradations* of assertion, made by such words as *μόλις*, *λίαν*, *σφύδρα*, *μᾶλλον*, *ἥσσον*, *μάλιστα*, *ἥμισυ*, *ὥς*, etc. (c) Categorical; such as *ἴγουν*, *δηλαδή*. (d) Conditional and consecutive, i. e. suspended on something supposed to precede or follow; as *πρῶτον*, *εἴτα*, *ἔπειτα*, *ἐξῆς*, *ἐφεξῆς*, *πάλιν*, etc. (e) Copulative and disjunctive; *ἅμα*, *ὁμοῦ*, *ὁμῶς*, *συνλήβδην*· *ἄνευ*, *ἄτερ*, *χωρίς*, *δίχα*, *πλήν*. (f) Categorical and dubious, *ὅντως*, *πάννυ*, *πάντως*, *ἀληθῶς*, *οὐδαμῶς*· *ἴσως*, *τάχα*, *ὥς*.

(4) Inasmuch as many adverbs are expressive of quality, these admit of gradations in comparison; (see § 83. 4). But such as have shades of meaning, which by their very nature do not exist in different degrees, are incapable of comparison.

E. g. *ἅπαξ*, *δύς*, *τρίς*· *ναί*, *οὐ*· *ὥς*, *πῶς*, *οὕτως*· *ὅντως*, *ἴσως*, *πάντως*, *μηδαμῶς*, etc., are, from their nature, incapable of different degrees of comparison.

(5) In the N. Test., the use of adverbs is not less frequent than in the classics. Some of the *nicer* shades of meaning, however, that are found in the better classics, can hardly be looked for in the

N. Testament. On the other hand, adverbs derived from adjectives (by adding *-ως*, etc.), are more common in the N. Test., than in the earlier classics; as they are, also, in the later Greek in general. The *neuter* adjective, so often employed *adverbially* in the later Greek, is not more common in the N. Test., than in the earlier classics.

NOTE 1. This latter species of adverbs is employed principally when there are not other appropriate adverbial forms, which would express the same idea; e. g. *πρῶτον, ὑστερον, πρότερον, πλησίον, ταχύ, πυκνά, ἴσα, πολλά*, etc.

NOTE 2. Adjectives in the oblique cases, with or without a preposition, and used as *adverbs*, such as *πέζῃ, πάντῃ, ἰδίᾳ, κατ' ἰδίαν, καθόλου*, etc., have nothing remarkable as to frequency or unfrequency in the N. Testament. But nouns with prepositions, used *adverbially*, such as *ἐν ἀληθείᾳ* = *ἀληθῶς*, *ἐν δικαιοσύνῃ* = *δικαίως*, etc., are more frequent in the N. Test. than in the classics. The frequency is Hebraistic; but the thing itself exists in the Greek classics.

(6) Not unfrequently *adjectives* are used, where we might naturally expect *adverbs*; and where, indeed, we must translate *adverbially*.

E. g. 'He that is without sin, *πρῶτος τὸν λίθον* . . . *βαλέτω*, let him first cast the stone,' John 8:7; 'The gate opened *αὐτομάτῃ*, of its own accord, i. e. spontaneously, Acts 12:10; *Ἀδὰμ πρῶτος ἐπλάσθη*, Adam was first formed, 1 Tim. 2:13. 1 Cor. 9:17. John 20:4. Acts 28:13, *δευτεραῖοι ἦλθομεν*, we came on the second day, etc.; but this idiom is common in the classics.

(7) Intensity of degree which might be *adverbially* designated, is not unfrequently marked by a verb and its conjugate noun.

E. g. *ἐπιθυμία ἐπεθύμησα*, I have greatly desired, Luke 22:15; *χαρῶμαι*, he greatly rejoices, John 3:29; *ἀπειλῇ ἀπειλησόμεθα*, Acts 4:17. Acts 5:28. 23:14. James 5:17. Matt. 15:4, al. But this idiom is common in the best Attic writers; e. g. *φεύγει φυγῇ παιδιᾷ πεπαῖσθαι· νίκη ἐνίκησε*, etc.

(8) Certain verbs in Greek, when joined with others, are best rendered *adverbially* in English.

E. g. *ἔλαθόν τινες ξενίσαντες*, they unwittingly entertained, Heb. 13:2; *προέλαβε μυρίσαι*, by way of anticipation she hath anointed, Mark 14:8. Acts 12:16. So in the classics.

NOTE 1. *Hebraism*, however, may be seen in such expressions as the following; *προσέθετο πέμψαι* (חָזַק שְׁלַח), Luke 20:12, i. e. he sent

again, (Matt. 21:36 πάλιν ἀπέστειλε). So Acts 12:3, προσέθετο σιλλάβειν. Sometimes even where καὶ stands between two verbs which are both in a definite mode, one of them seems to be *adverbially* employed; e. g. ἀποτολμᾷ καὶ λέγει, he boldly says, Rom. 10:20. Luke 6:48. Col. 2:5.

(9) Whenever adverbs are associated with a *case*, after the manner of prepositions, they may be considered as *prepositions*; as, on the other hand, prepositions become *adverbs*, when they are not associated with some case of a noun, etc.

In other words, it is not the mere *form*, but the *use*, which determines the nature of a word. So Hermann (De Emend. Gr. Gramm., p. 161); and altogether in accordance with the dictates of sound judgment. In the mean time the student should know, that most of the so called *adverbs* may become *prepositions*; and that then they usually govern the *Gen.*, but sometimes (in a few cases) the *Dative*. Thus, in the N. Test., ἄμα, ἕως, χωρίς, πλησίον, ἐγγίς, ἔμπροσθεν, ὀπίσθεν, are often construed as prepositions; ἄνευ, *always* as such; and so of other adverbs.

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## PREPOSITIONS.

### § 149. Nature and various Uses.

(1) A preposition is not designed to express the inherent condition of things, but only the relation which one thing bears to another; e. g. of attribute to subject, of effect to cause; and of union or disjunction.

(a) Of attribute to subject; viz. ἐν, ἐπι, with the *Dat.*; ἀνά, ἀμφί, περί, with the *Dat.* and *Accusative*. (b) Of effect to cause; as ἀπό, ἐξ, ὑπό, πρós, ἔνεκα, with the *Gen.*; ἐπί, μετά, with the *Accusative*. (c) Union or disjunction; σύν, μετά, with the *Gen.* and *Dat.*; ἀμφί, περί, παρά, πρós, with the *Dat.*; παρά (*besides*) with the *Acc.*; and πλήν, ἄνευ, with the *Genitive*. The reader will note, that several of these prepositions govern other cases than those respectively mentioned; but then, in such a case they have not the specific meaning here assigned to them.

(2) It results from the very nature of *CASE*, (which means, a *different ending of a word in order to express a different relation*), that it designates essentially the same thing which most prepositions express. But prepositions are designed to extend, and to render more explicit and energetic, the expression of *relation*.



NOTE 1. By looking back upon the account given in the preceding pages of the various relations expressed by the Gen., Dat., and Acc., it will be seen at once, that many of the most important relations between things are expressed simply by the use of these cases alone; and such was the original design of *case*. But still, three or four cases cannot possibly express all the various, minute, and nicer relations of things. Hence the necessity of *prepositions* in every language.

It is obvious, moreover, that even in those instances where case alone would express the relation intended, yet a preposition designating the same relation would make the language more explicit and perspicuous. The Gen. case, for example, is expressive of several relations; but which of these any particular instance of it is designed to express, must be determined by the context and the nature of the case. But if the writer chose to remove all ground of obscurity and uncertainty from the mind of the reader, he could do this by adding a preposition, the meaning of which distinctly marks the specific nature of the relation designed to be expressed.

NOTE 2. The custom of many grammarians, in always supplying a preposition before oblique cases, which are without one and not governed by a verb or participle; seems not to be well-founded in the real nature of language. Cases require no *foreign* regimen, when they stand for expressing the very relation that from their nature they do express.—The older Greek writers make use of prepositions much more seldom than the later ones. Foreigners, writing the Greek language (and such were the writers of the N. Test.), would naturally have a less exquisite discernment of the various relations of case in itself, and therefore more naturally employ prepositions with greater frequency, because the relations expressed by them are more obvious and palpable. Hence the N. Test. seldom employs oblique cases (out of the regimen of the verb and participle), without attaching prepositions to them.

(3) Prepositions govern the Gen., Dat., or Acc.; some likewise *two* of these cases; and some *three*; merely because they have meanings adapted to the respective relations of these several cases.

NOTE 1. What prepositions are appropriate to each case, the reader will find under the Syntax of the Gen., Dat., and Acc. cases.

(4) Nearly all the usual and original prepositions appear to have had, in their origin, a *local* sense. The transfer from this to ideas of *time*, was natural and easy. Then follows the merely *intellectual* meanings, i. e. the expressions of relations conceived of merely by the mind. But the tracing of these, is the proper business of lexicons.

All *local* relations may be reduced to two generic ones, viz. a state of *rest*, or of *motion*. The *Dat.* is appropriate to the state of *rest*; the *Acc.*, to a state of motion *toward* a thing; the *Gen.* to that of motion *from* or *out of* it. Accordingly (a) *Ἐν* *in*, *παρά* *with*, *ἐπὶ* *on*, *ὑπέρ* *over*, *ὑπό* *under*, *μετά* *between, among*, *πρό* *before*, *μετά* *after*, *περὶ* *around*, *ἀντί* *against* (none of them indicating motion), do all, in such senses, govern the *Dative*. (b) *Εἰς* *to*, *κατά* *towards*, *πρός* *unto*, *ἐπὶ* *therein*, *ὑπό* *thereunder*, take the *Accusative*. (c) *Ἐκ* *out of*, *ἀπό* *from*, *ὑπό* *from under*, *κατά* *down from*, *παρά* *from with*, are construed with the *Genitive*; Winer, § 51. 3. The *temporal* and *intellectual* relations of any of these prepositions, seem to be deduced from these original meanings. It is, of course, appropriate to the *lexicographical* department, to trace and unfold these.

REMARK. The confounding of prepositions with each other, and making them to have the same meaning, (e. g. *εἰς* and *ἐν*, with many others); and also the constant appeal to Heb. prepositions in order to illustrate or justify a supposed anomalous Greek usage; although this has been very extensively practiced by Schleusner, Haab, and many commentators; is exceedingly injurious to a correct method of philology and exegesis. Winer remarks (p. 312), that "accurate observation shows, in general, how correctly the N. Test. writers have employed the prepositions which are nearly related; and that one is bound to honour them and himself, by acknowledging every where their carefulness." The exceptions to this remark are so few and unimportant, that they scarcely deserve to be mentioned.

(5) The same Prepositions, in a different sense, may be employed in the same sentence; or different prepositions, and even cases, in the like sense, and in the same connection.

E. g. (a) Heb. 2: 10, δι' ὃν . . . δι' οὗ, *on account of whom . . . by whom*. Rev. 14: 6. Matt. 19: 28. Heb. 11: 29. (b) *Πρὸς τὸν κύριον . . . καὶ εἰς πάντας τοὺς ἁγίους*, Philm. v. 5. 1 Thess. 2: 6. Comp. Matt. 26: 28, *τὸ περὶ πολλῶν*, and Luke 22: 20 *τὸ ἐπὶ ἡμῶν*; Matt. 24: 16 *ἐπὶ τὰ ὄρη*, Mark 13: 14 *εἰς τὰ ὄρη*. Different cases with the same preposition occur in the like sense; e. g. Matt. 24: 2 *ἐπὶ λίθον*, Mark 13: 2 *ἐπὶ λίθῳ*; Rev. 14: 9 *ἐπὶ τοῦ μετώπου . . . ἐπὶ τὴν χεῖρα*.

In these and all such cases, we need not resort to the labour-saving solution, that cases and prepositions may be exchanged for one another, *ad libitum scriptoris*. Nothing is farther from the truth. The simple fact seems to be, (1) That in some respects all the cases meet on common ground as to the expression of relation, (e. g. *Gen.*, *Dat.*, *Acc.*, *in regard to*), so that which case is employed, is in some instances a matter of indifference. (2) Several of the prepositions express, primarily and literally, ideas that approximate very near to each other; and in some of their derivative meanings they come occasionally together, so that no perceptible difference in sense can be made out; e. g. *ἐκ* and *ἀπό*, *εἰς* and *πρός*, etc. But, (3) Even in such cases, while the sense is *substantially* the very same, the *mode of announcing it is diverse*; and in this consists a real di-

versity. E. g. *πάσχειν ἐν σαρκί*, to suffer in the flesh, i. e. in one's body, *πάσχειν σαρκί*, to suffer by means of the body; *βαπτίζειν ἐν ὕδατι*, to baptize in the water, *βαπτίζειν ὕδατι*, to baptize with water. Here the sense is not substantially different, and yet the mode of presenting it is not the same. So *ἐπὶ λίθον* and *ἐπὶ λίθῳ* (Matt. 24 : 2 Mark 13 : 2) can scarcely be separated by any translation that we can make; yet *ἐπὶ* with the Dative seems to mean *upon* in reference to the state of *lying at rest upon*; while *ἐπὶ* with the Acc. would, in strictness, designate that conception of mind which has reference to one stone having been put or placed *upon* another. It would be fruitless, however, to attempt the expression of such niceties in our common version; and it may even be doubted, whether they were really apprehended by the writers of the N. Testament.

(6) Prepositions are usually repeated before nouns in the same case, when these nouns are such that the mind naturally classes each separately by itself; and therefore they are repeated, almost of course, when a particle of separation (*ἢ, ἀλλά*) intervenes.

E. g. 'Beginning *ἀπὸ Μωσέως, καὶ ἀπὸ πάντων τῶν προφητῶν*, Luke 24 : 27. 1 Thess. 1 : 5. Luke 13 : 29, where *east* and *west* are one class in conjunction, *north* and *south* another. Specially where *καὶ . . . καὶ* stand before two nouns; as Acts 26 : 29, *καὶ ἐν δλίῳ, καὶ ἐν πολλῷ*. Examples with *ἢ* or *ἀλλά*; *περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου*; Acts 8 : 34; *οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστία*, Rom. 4 : 10. 1 Cor. 14 : 6. 2 Cor. 9 : 7. 1 Thess. 1 : 5, 8. Eph. 6 : 12. The same in the classics. Yet this usage is far from being uniform; for the second preposition is not unfrequently omitted where the objects must have been regarded by the mind as diverse; e. g. *ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων*, Luke 21 : 26. Acts 15 : 22. 26 : 18, a striking instance; 16 : 2. 17 : 9, 15, al.

NOTE 1. When a relative pronoun follows a noun with a preposition, and that relative is put in the same case with the noun, the preposition is usually omitted before it; e. g. *ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε κ. τ. λ.*, Acts 13 : 38, 39; *εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτοῖς*, Acts 13 : 2. Luke 1 : 25.—In a few cases the preposition is repeated; e. g. *ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν*, John 4 : 53. Acts 7 : 4, al. Both usages are found in the Greek classics. When the same case follows *ὥσπερ* in a comparison, as precedes it, the preposition is seldom repeated before the latter case in the classics, (Winer, p. 356), but always repeated in the N. Test.; e. g. *ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς*, Acts 11 : 15. Heb. 4 : 10. Rom. 5 : 19. Philem. v. 14.

(7) Prepositions are used, in the later Greek, frequently before adverbs, so as to modify the sense of them, or because the adverbs are used in the place of nouns.

E. g. In the place of nouns; as *ἀπὸ πρώϊ, ἀπὸ πέρυσσι, ἀπ' ἄρτι, ἀπὸ τότε, ἔκπαλαι, ἔμπροσθεν*, etc. In order to make a compound or modified word; e. g. *ὑποκάτω, ὑπεράνω, ἐφάπαξ, ἐπὶ τρίς*, etc.

NOTE. Prepositions, which are not unfrequently used in a separate state, and as mere *adverbs*, even in the ancient Greek, are seldom employed in this way in the N. Test. Only one instance occurs, viz, 2 Cor. 11 : 23, ὑπὲρ ἐγώ, *I am more*.

(8) Prepositions joined with nouns frequently constitute an equivalent for an *adverbial* expression.

E. g. δι' ὑπομενῆς, *patiently* ; δι' ἀφροσύνης, *imprudently* ; εἰς τὸ παντελές, *perfectly* ; ἐξ ἀδίκου, *unjustly* ; ἐκ ῥιζῶν, *radically* ; ἐν ἀληθείᾳ, *truly* ; ἐν τάχει, *quickly* ; ἐπ' ἀληθείας, *truly* ; καθ' ὅλου, *entirely* ; κατ' ἐξουσίαν, *powerfully* ; κατὰ τὸ ὀρθόν, *rightfully* ; πρὸς φθόνον, *enviously* ; πρὸς ὀργήν, *wrathfully*, etc.

(9) Prepositions are often joined to verbs in composition. Of course they may then be considered as *adverbs* ; unless, indeed, they retain their own proper regimen of the case which follows the verb, and so may be considered as still having a kind of *separate* meaning.

NOTE 1. In this latter case, there is a *three fold* construction ; (a) The preposition in composition with the verb, is repeated before the noun ; ἀποχωρεῖτε ἀπ' ἐμοῦ, Matt. 7 : 23. Heb. 3 : 16. al. saepe. (b) A preposition of similar import with the one before the verb, is put before the noun ; e. g. ἀναβλέψας εἰς τὸν οὐρανόν, Matt. 14 : 19. Mark 15 : 46, al. (c) The noun is put simply in the case which the preposition before the verb governs ; e. g. ἐπιπιπτεῖν αὐτῷ, Mark 3 : 10 ; συνεσθίει αὐτοῖς, Luke 15 : 2, al. saepe.

NOTE 2. These various usages are not to be regarded as being in all cases entirely equivalent. Nicer shades of meaning are often marked by them ; e. g. verbs with ἀνά in composition take εἰς after them when *up* is meant ; πρὸς, when *to* or *towards* is meant ; ἐπὶ when *on* is meant, etc. The designation of these and the like shades, belongs to the lexicon.

(10) Prepositions in composition always modify the meaning of a verb in some way or other ; although we may not, in all cases, be able to express this modification in a translation.

(a) They change the signification of the verb *essentially* ; e. g. ἔχειν *to have*, ἐρέχειν *to endure* ; αἰτεῖν *to ask* ; ἀπαιτεῖν *to deprecate* ; καλύπτειν *to conceal* ; ἀποκαλύπτειν *to disclose*, et. al. multa. (b) They modify the meaning of the simple verb, so that it specifies some relation or mode which the original verb does not designate ; e. g. (1) Of *time* ; as ἔγνω *he knew*, προέγνω *he foreknew*. (2) Of *space* ; as βαίνει *he goes*, ἀναβαίνει *he goes up* ; βάλλει *he casts*, καταβάλλει *he casts down*. (3) They express particular relation to subject or object ; as γελᾷν *to laugh*, καταγελᾷν *to laugh at* ; κρίνειν *to decide*, κατακρίνειν *to decide against*, (object) ; θυμέω *to*



*think, ἐνθυμέω to revolve in one's mind, νοεῖν to perceive, ἐννοεῖν to perceive within one's self, i. e. to think of, reflect upon, (subject). (4) They add intensity, vivacity, efficiency, permanency to verbs; e. g. φιλέω to love, καταφιλέω to hold very dear; στενάζω to sigh, ἀναστενάζω to sigh deeply; τηρεῖν to keep, διατηρεῖν to keep continuedly or permanently; σώζειν to save, διασώζειν to exercise continued protection; θνήσκειν to die, ἀποθνήσκειν to die off, utterly to perish; κτείνειν to kill, ἀποκτείνειν to kill off; φύγειν to fly, ἐκφύγειν to run away, etc. In all cases there is some modification of the verb, made by the addition of one or more prepositions. The meaning, it is true, often remains substantially the same; but not the same as to all its relations or modifications. In a word, prepositions express circumstances of time, space, relation, manner, intensity, energy, etc., which are not expressed by the simple verb. Most of our Greek lexicons need a thorough reformation in respect to this nice and delicate, but important point. See the admirable Essay of Tittmann, on the Force of Greek Prepositions in compound Verbs, as translated in the Bib. Repos. No. IX. p. 45. Vol. III.*

## CONJUNCTIONS.

### § 150. Nature and various uses.

(1) Conjunctions serve to express the connection of the thoughts of the mind, in all their various modifications.

NOTE 1. The definition of a conjunction is a matter of much more difficulty than the unpracticed grammarian would be apt to suspect. Hermann says (de Emendat. Gramm. Graec. p. 164 seq.), that "conjunctions serve to designate the modes of thought;" a definition which seems to need defining. "These modes of thought," he proceeds to say, "are three, viz., verity, possibility, necessity." But as adverbs are employed to designate all these, in some respect or other, he endeavours to point out the difference between a conjunction and an adverb. According to him, 'a conjunction expresses the state of the person's mind, who affirms, or doubts, or declares a thing to be necessary; while an adverb only qualifies the affirmation, negation, doubtful or positive declaration itself, etc.;' a distinction tenuous enough, inasmuch as we can usually know a person's mind only by the nature of the declarations which he makes. More to the purpose is what he says on p. 171, viz., that 'proper adverbs will make a complete sense when taken alone; e. g. καλῶς, εὖ, etc., while conjunctions must have some complement.' But even this does not suffice; for who will not acknowledge, that adverbs resemble *adjectives*, more than they do any other part of speech? And do not adjectives need a complement?

NOTE 2. Let the student note well, that *disjunction* as well as *conjunction*, i. e. conjunction or its opposite, comes within the scope of the parti-



cles called *conjunctions*. Better had it been, if the name *conjunctives* and *disjunctives* had been given to the two species of particles now ranged under the same general head.

NOTE 3. It is not the simple adding of one word or phrase to another, or the mere separation of one from another, which limits the boundaries of conjunctives and disjunctives, i. e. of conjunctions. All the various kinds of connection in the way of ratiocination, deduction, dependent sentences, etc., are designated by conjunctions.

(2) Conjunctions connect simple thoughts or declarations which are in the like predicament, and are connected together by the mind.

E. g. *God is wise, and loves goodness*; where two different assertions are in the like predicament; i. e. both are simple declarations of opinion. The reason why such declarations are *connected*, may lie in the mind of the writer only, or it may appear in the context.

(3) Conjunctions sometimes connect *antithetic* sentences.

In this case we render *καί* (for example) *but*; as *ἡλίσσαμεν ὑμῖν, καὶ οὐκ ὤρχήσασθε*, *we have piped to you, but ye have not danced*, Matt. 11:17. 7:26. 10:39. 12:35, al. saepe. Examples like these may be found in ancient Greek writers; but the frequency of this *antithetic* usage in the N. Test., appears to be derived from the common use of *ו* in Hebrew in such a sense. Hence Matthew and Peter employ it oftener than Luke, Paul, etc., in this manner; for the latter had more of a Greek education. *Καί*, simply considered, does not mean *but*; but the connection in which it stands in some cases, authorizes us to express the sense of a whole sentence by rendering it in this way.

NOTE 1. *Καί* has often the sense of *also*, *even*, and *even*, i. e. it is explicative, intensive, etc. See Passow's Lex. *καί*, where the reader will find a striking exhibition of the powers of this particle.

(4) Coordinate phrases or sentences may be joined or disjoined with more than one particle.

E. g. *καὶ . . . καί* may be put before the first and the second phrase; and so *τε . . . καί*, *τε . . . τε*. The same is true of the disjunctives *ἢ . . . ἢ*, *οὔτε . . . οὔτε*, etc.

NOTE 1. To the present hour grammarians and lexicographers are not agreed respecting the comparative limits and use of *τε* and *καί*; see Herm. ad Vig. p. 835. Bernhardy, Synt. p. 482 seq. Nor can this difference be definitely made out in all cases, by any distinctions however nice. In general, *καί* stands between sentences or words in the same predicament, while *τε* connects something adjectitious to the main idea. Yet this distinction is not always apparent; see Winer, Gramm. p. 369 seq.

(5) The connection of phrases or sentences with one another is very various, and each has its appropriate conjunctions.

(a) *Antithetic sentences* ; between which stand  $\delta\acute{\epsilon}$ ,  $\alpha\lambda\lambda\acute{\alpha}$ .  $\Lambda\acute{\epsilon}$  (*but*) is disjunctive or antithetic as to sense, but at the same time it marks the connection or consecution of sentences, and so holds a double office.  $\Upsilon\alpha\lambda\lambda\acute{\alpha}$  is more forcibly antithetic than  $\delta\acute{\epsilon}$ , and has merely an antithetic or disjunctive power, (not a connective one). Hence  $\alpha\lambda\lambda\acute{\alpha}$  is more generally prefixed to a sentence which breaks off the course of thought, or to a question, or an urgent hortatory sentiment, and often to an apodosis ; while  $\delta\acute{\epsilon}$  is often employed merely as a *connective*, in the same way and with the same sense as  $\kappa\alpha\iota$ .

(b) *Concessive sentences*, where the conjunction  $\mu\acute{\epsilon}\nu\tau\omicron\iota$ , or  $\omicron\mu\omega\varsigma$  is employed.  $\text{Μέντοι}$ , *yet, however, although, still, then, etc.*, of course concedes what had been said, while it prefaces something in the way of explanation or answer.  $\text{Ὅμως}$ , *although, notwithstanding, still, nevertheless*, is a particle plainly of the same nature.  $\text{Ὅμως μέντοι}$  (John 12 : 42) gives strong intensity to the meaning of  $\omicron\mu\omega\varsigma$ .

(c) *Conclusive sentences*, i. e. sentences which exhibit the formula of conclusion ; where  $\omicron\upsilon\acute{\nu}$ ,  $\acute{\alpha}\gamma\alpha$ ,  $\tau\omicron\iota\iota\nu\nu$ ,  $\delta\iota\acute{\omicron}$ ,  $\tau\omicron\iota\gamma\alpha\sigma\omicron\upsilon\nu$ , etc., are employed. Of these  $\omicron\upsilon\acute{\nu}$  often means simply *then, etc.*, as a mere continuative, interchanged with  $\kappa\alpha\iota$  and  $\delta\acute{\epsilon}$  employed in the like sense, both in the N. Test. and in the classics.  $\Upsilon\alpha\gamma\alpha$  (in a conclusive sense, *then, therefore*) is of the like meaning with  $\omicron\upsilon\acute{\nu}$ , but is more commonly employed when a conclusion is drawn from what another person has been saying.  $\Upsilon\alpha\gamma\alpha \omicron\upsilon\acute{\nu}$  makes the meaning intense.  $\text{Τοίνυν}$ , *then, thence, according to that, therefore* ; and  $\tau\omicron\iota\gamma\alpha\sigma\omicron\upsilon\nu$ , a mere intensive form of  $\tau\omicron\iota\gamma\acute{\alpha}\sigma$ , which differs not in sense from  $\tau\omicron\iota\iota\nu\nu$  ; are seldom used in the N. Testament.

(d) *Causal sentences* ; in which  $\omicron\tau\iota$ ,  $\delta\iota\acute{\omicron}\tau\iota$ ,  $\gamma\acute{\alpha}\rho$ , sometimes  $\acute{\omega}\varsigma$ ,  $\kappa\alpha\theta\acute{\omega}\varsigma$   $\kappa\alpha\theta\acute{\omicron}\tau\iota$ , are employed. Of these  $\gamma\acute{\alpha}\rho$  is by far the most multiplex and difficult in its uses ; which have, at last, become the subject of special notice in the lexicons.

(e) *Conditional sentences* take  $\epsilon\acute{\iota}$ ,  $\epsilon\acute{\iota}\pi\epsilon\rho$ ,  $\acute{\epsilon}\acute{\alpha}\nu$ , etc. ; see § 129. 3. c.

(f) *Objective sentences*, take  $\omicron\tau\iota$ ,  $\acute{\omega}\varsigma$  (*that*),  $\acute{\iota}\nu\alpha$ ,  $\omicron\pi\omega\varsigma$ , etc.

REMARK. The almost boundless exchanges of conjunctions for each other, e. g.  $\alpha\lambda\lambda\acute{\alpha}$  for  $\gamma\acute{\alpha}\rho$ ,  $\epsilon\acute{\iota}$   $\mu\acute{\eta}$ , etc. etc., which is frequently assumed in many of the commentators and most of the lexicons, is to be carefully avoided. The true solution in most cases of difficulty, is, that the same thought for *substance* may be announced in a variety of ways, or with various shades of relation, conditionality, etc. Winer has done much in his Grammar (pp. 376 seq.) towards correcting this abuse ; but the detail of such examples properly belongs to the lexicon.

## PARTICLES OF NEGATION.

§ 151. *Nature and various uses.*

(1) The Greek has two classes of negative particles, *οὐ*, *οὔτε*, *οὐκένι*, etc., and *μή*, *μήτε*, *μηκέτι*, etc.; the former used in positive and direct declarations; the latter in negations that are simply mental or ideal; the former may be called *objective*, the latter *subjective*.

One might almost call *μή* the *conditional* negative, because it stands so frequently in conditional sentences; e. g. John 3: 18, 'He who believeth on him *οὐ κρίνεται*, *ὁ δὲ μή πιστεύων ἤδη κέκοιται*,' where *οὐ κρίνεται* is absolute, but *ὁ δὲ μή πιστεύων* is a *supposed* state or condition, which applies to any individual whatever who may be an unbeliever, while *ὁ οὐ πιστεύων* would mean some particular individual unbeliever. In general, supposed or conditional cases with a *negative* take *μή*; positive ones that are facts, take *οὐ*.

NOTE 1. *Μή* is most frequently employed, (a) Before the Inf. which depends on a verb; e. g. Matt. 2: 12. 5: 34. 22: 23. Acts 4: 18, al. saepe. (b) Before Participles used in a generic sense, as *ὁ μή ὢν*, *whoever is not*, Matt. 12: 30. 13: 19. John 15: 2. 12: 48; or when they have a conditional sense, as *καὶ μή εὐρίσκον*, *and in case he finds it not*, Luke 11: 24. Rom. 8: 4. Matt. 22: 24. 1 Cor. 10: 33. John 7: 15. But sometimes *μή* is used in absolute negations, as being occasionally stronger than *οὐ*, 2 Cor. 5: 21, where the emphasis lies in this turn of thought: 'Who cannot even be supposed to have sinned.' 3 John v. 10. Yet see Acts 9: 9, where *μή* is used in the same manner as *οὐ*.

(c) After *ὅς ἄν*, *ὅστις ἄν*, *ὅσος ἄν*, etc., *μή* is used, because these words, from their nature, make a conditional sentence; e. g. *ἦτις ἄν μή ἀκούσῃ*, Acts 3: 23. Luke 9: 5. 8: 18. Rev. 13: 15.

(d) Of course after *εἰ*, *εἰάν*, *ἴνα*, *ὅπως*, etc., *μή* is usually employed; as John 15: 24, *εἰ τὰ ἔργα μή ἐποίησα*. Matt. 5: 20. 12: 19, al. Where *οὐ* follows *εἰ*, it should sometimes be joined in one idea with the word that follows; e. g. *εἰ οὐ δύναται*, *if it is impossible*, Matt. 26: 42. Luke 14: 26. 16: 31, al. Yet there are numerous cases where *εἰ* is followed by *οὐ*; e. g. 1 Cor. 11: 6. John 10: 37. 1 Cor. 15: 13. 9: 2, al. In fact, *οὐ* after *εἰ* is not unfrequently employed, where direct and positive negation is to be expressed, not only in the N. Test., but in the Greek classics, especially in the later ones. Yet in all these cases *οὐ* appears to qualify only a *subordinate* part of the sentence, and not the whole of it; which would be qualified or rendered conditional by *μή*.

NOTE 2. Even where the verb in the Imper. is not expressed, but merely implied, *μή* is of course employed; as *μή ἀναγκαστῶς*, *not* [i. e. do not feed the flock] *from mere constraint*, . . . *μηδὲ ἀισχροκερδῶς*, *nor for the sake*

of despicable gain, 1 Pet. 5 : 2. John 13 : 9. Col. 3 : 2. James 1 : 22. Eph. 5 : 15, al.

(2) *Repeated* negation in members of a sentence following each other, is made by οὐδέ . . . οὐδέ, οὔτε . . . οὔτε, or by μηδέ . . . μηδέ, μήτε . . . μήτε; but the respective limits of these various expressions, seem, as yet, hardly to be settled.

NOTE 1. Thus much, however, seems to be made out viz., that οὐδέ and μηδέ are disposed of in such a way as accords with the nature of the particle δέ contained in them; while οὔτε and μήτε conform to the use of the particle τε. Consequently the latter (οὔτε, μήτε) are disposed of in couplets, etc., (like τε . . . τε), so that the use of them in any one case implies a second case of the same word. On the other hand οὐδέ and μηδέ should follow the simple οὐ, μή. E. g. μή . . . μηδέ . . . μηδέ, Matt. 10 : 9, 10; οὐ . . . οὐδέ, Matt. 6 : 26, al. saepe. Let it be noted, that οὐδέ, μηδέ necessarily imply a preceding οὐ, μή, in which they have their support, and that the reading is to be suspected where this is not the case; excepting however the cases, in which οὐδέ or μηδέ may be united in sense to a preceding member of a sentence which is of a *negative* nature.

NOTE 2. Οὔτε . . . οὔτε must follow each other, and so μήτε . . . μήτε; but not οὔτε . . . μήτε, nor *vice versa*; i. e. to use these formulas, there must be a repetition of the same word. Where this is not the case, the text is to be suspected. In a few cases οὔτε follows οὐ in a preceding member, when this οὐ has the sense of οὔτε; as Rev. 9 : 21. John 1 : 25. So occasionally in the classics, Winer, p. 410.

NOTE 3. Οὐδέ is occasionally followed by οὔτε, Gal. 1 : 12; and μήδε by μήτε, Acts 23 : 8. Whether these readings are correct, seems yet to be questionable.

NOTE 4. In some few cases, moreover, after οὔτε, μήτε, (which naturally demand repetition, see Note 2), instead of a repetition occurs a member of a sentence with a simple copula (καί), as οὔτε ἀντλήμα ἔχεις, καὶ τὸ φρέαθ ἐστὶ βαθύ, *thou hast no bucket, and the well is deep*, John 4 : 11. 3 John v. 10. The same usage is found in the classics.

(3) A second negative and successive ones are sometimes omitted, and their place supplied by καί, where it is plain that they must be implied.

E. g., μή κατακαυῶσθε καὶ ψεύδεσθε, i. e. μηδέ ψεύδεσθε. See in 2 Cor. 12 : 21. Matt. 13 : 15. Mark 4 : 12. Acts 28 : 27. Such is likewise the case in the classics.

(4) The negatives οὐ, μή, are often coupled together in sense, (usually in *position*, as οὐ μή λαλήσεις, but sometimes separated by



one or more words, οὐ . . . μὴ), in which case the negation is rendered more intense.

NOTE 1. Οὐ often takes other words into composition with it, as οὐδέεις, οὐδέ, etc.; but the sense of οὐ itself is not changed by such a union.

(5) *Μὴ οὐ* has a different sense from *οὐ μὴ*, inasmuch as it either softens the negation, or else entirely removes its force.

E. g. *δέδοικα μὴ οὐ θάναω*, *I fear that I may not die*; ἀλλὰ μὴ οὐκ ἦ διδακτὸν ἡ ἀρετή, *but virtue may be a thing not to be taught*. But where a verb with a negative, or a negative idea, precedes *μὴ οὐ*, it then takes away all force of negation; e. g. *οὐ δύναται μὴ οὐ χαρίζεσθαι*, lit. *he cannot not give* = *he cannot but give*, or *he must give*. Here, and in all the like cases, the first negative takes away the force of the second, and thus makes the proposition in sense affirmative; as *οὐκ ἔστι μὴ οὐκ ἐσθίειν*, *one must eat*. So Acts 4 : 20, *οὐ δυνάμεθα . . . μὴ λαλεῖν*, *we must speak*. 1 Cor. 12 : 15.

(6) Two negatives of the same kind sometimes make the declaration affirmative; and sometimes strengthen the negation.

Eg. *ἐγὼ περὶ σοῦ οὐ λέγω, περὶ ἐμοῦ δὲ οὐ*, *I do not speak of thee and not of myself*, i. e. I speak both in respect to you and myself. So *καὶ μὴ θεοὺς τιμῶντες . . . ποιῆσθε μηδαμῶς*, lit. *do not act as not honouring the gods*, i. e. *act like those who honour the gods*.

NOTE 1. Such cases depend, of course, on the turn and object of the sentence; and, in accordance with this remark, oftentimes a repeated negative of the same kind makes the affirmation stronger; e. g. *χωρὶς ἐμοῦ οὐ δύνασθε οὐδέν*, *without me ye can do nothing at all*, John 15 : 5. 2 Cor. 11 : 8. 1 Cor. 8 : 2. Mark 1 : 44. Luke 4 : 2, al. So in the classics; Matth. p. 1229.

## § 152. Modes after particles of negation.

### I. In absolute sentences.

(1) *Μή* with the Optative when it expresses the sense of *wishing*, as *μὴ γένοιτο*!

(2) With the Imper. Present; also with the Aor. or Present Subjunctive.

E. g. *μὴ θεσσαυρίζετε ἑμῖν μὴ κρίνετε*, etc. So *μὴ κολύσῃς μὴ νομίσητε μὴ ἀγαπῶμεν*, etc.

NOTE 1. Where the Indic. Fut. is used in the like sense with the Subj. Aor., οὐ is employed; e. g. *οὐ φονεύσεις οὐ μοιχεύσεις*, etc.



## II. Dependent sentences.

(3) *Μή, μήτε, ἵνα μή*, etc., are put before the Subj. when it comes after the Pres., or Imperative.

E. g. ὑπωπιάζω... μήπως... γένωμαι, 1 Cor. 9 : 27. Matt. 15 : 32. 2 Cor. 12 : 6. Ἰσθι εὐνοῶν... μήποτε σε παράδω, Matt. 5 : 25. 7 : 6. Luke 12 : 58.

(4) Before the Optative when it follows the Praeter.

E. g. Βουλὴ ἐγένετο... μή τις... διαφύγοι.

NOTE 1. But sometimes *μή* stands before the *Indic.*, where the decided persuasion of the writer or speaker is, that a thing is, has been, or will be; especially after such verbs as *ὁράω, σκοπέω, βλέπω, φοβοῦμαι*; as *σκόπει, μὴ τὸ φῶς... σκότος ἐστίν*, Luke 11 : 35; *βλέπετε, μή τις ἔσται*, Col. 2 : 8. Heb. 3 : 12. Gal. 4 : 11. And thus in the classics. But where the thing is such, that the speaker is uncertain in his own mind, he employs the *Subj.*; e. g. *ἐπισκοποῦντες, μή τις ῥίξα... ἐνόχλη*, Heb. 12 : 15. Matt. 24 : 4. 2 Cor. 11 : 3. 12 : 20. Luke 21 : 8. Acts 13 : 40, al. Even after the Praeterite, is the Subj. with *μή* used in such cases; as *εὐλαβηθεὶς... μή διαστρασθῇ*; and so in the classics.

(5) The intensive negation *οὐ μή* is usually connected with the Aor. Subj., or with the Ind. Future.

E. g. Matt. 5 : 18, *οὐ μὴ παρέλθῃ*; and so in 10 : 23. 18 : 3, al. saepe. Indeed the Subj., in such cases, is the prevailing usage of the N. Testament. But the Fut. Indic. is also employed; as *οὐ μὴ ἀπαρνῆσομαι*, Mark 14 : 31. Matt. 16 : 22. John 8 : 12. 13 : 38. Luke 22 : 34, al.

NOTE 1. *Οὐ μή* stands in both independent and dependent sentences; e. g. in Matt. 26 : 29. John 11 : 56. Rev. 15 : 4, al.

## INTERROGATIVES.

## § 153. Nature and Uses of interrogative particles.

(1) Interrogation is often to be made in Greek, as in other languages, merely by the tone of voice employed in reading a sentence, when it has no particular interrogative word employed as a sign of it.

E. g. *εὗδεις Ἀτρέος υἱέ*; *Son of Atreus, dost thou sleep?* *Ἐθέλεις ἵεναι, wilt thou go?* Luke 20 : 4. Gal. 9 : 10. Rom. 2 : 4, al. saepe.

(2) There is a great variety of particles and pronouns appropriately of an interrogative nature, which are either used emphatically, or are necessary to show the *kind* of question that is asked.

E. g. τίς, τί, πῶς, ποῦ, ἦ, πῆ, ποῖος, πόθεν, ἄρα, πότερος, εἰ, etc.

NOTE 1. *Εἰ* is appropriate to *indirect* questions, which are merely related; but in the *N. Test.* it is sometimes employed in direct ones; e. g. εἰ ὀλίγοι οἱ σωζόμενοι; are there few that be saved? Luke 13: 25, 22: 49. Acts 1: 6; and often thus in the Septuagint.

NOTE 2. In several cases, *ἢ* (*or*) is used to connect a second question with a preceding one that is expressed or implied, and seems to have a kind of *interrogative* force; e. g. Matt. 20: 15. Luke 14: 31. 15: 8. Rom. 7: 1. 11: 2, al.

NOTE 3. *Ἄρα* is sometimes employed in asking questions; and to these a negative answer is naturally expected; as Luke 18: 8.

(3) In questions that comprise a *negative* particle, *οὐ* is usually employed where an *affirmative* answer is expected.

E. g. οὐ τῷ σῷ ὀνόματι προφητεύσαμεν; have we not prophesied in thy name? Matt. 7: 22. James 2: 6. Matt. 13: 27. Luke 12: 6, al. In a few cases, *οὐ* stands in questions where a *negative* answer might be expected; e. g. Acts 13: 10. Luke 17: 18. But these instances are rare, and exceptions to the usual custom.

(4) In questions that comprise a *negative* particle, *μή* is usually employed where the answer is expected to be in the *negative*.

E. g. μή λίθον ἐπιδώσει ἀντίῳ; Matt. 7: 9. Rom. 11: 1. Mark 4: 21. Acts 10: 47, al. Both *οὐ* and *μή* have their appropriate force, in the same sentence, in Luke 6: 39, 'Can the blind (*μητι*) lead the blind? Ans., *Νο*. 'Will not (*οὐχί*) both fall into the ditch?' Ans., *Yes*.

(5) Where *μή οὐ* occurs in questions, *μή* only is interrogative; the *οὐ* qualifies the verb. Where *οὐ μή* occurs, the negation in the question is merely strengthened.

E. g. μή οὐκ ἤκουσαν; is it that they have not heard? Rom. 10: 18. 1 Cor. 9: 4. 11: 22. On the contrary; οὐ μή πίνω αὐτό; shall I not drink it? John 18: 11. Luke 18: 7, al.

## ELLIPSIS.

§ 154. *Nature and kinds of Ellipsis.*

(1) Ellipsis consists in the omission of a word, which, although it is not spoken, is necessarily implied in order to make out the sense.

NOTE 1. Ellipsis may respect the *subject*, the *predicate*, or the *copula* of a sentence, according to the usual mode of treating this matter. But as the *predicate* is in its own nature generally an undefined thing, we can hardly suppose, (the case of *Aposiopesis* excepted), that a speaker or writer would leave this to be supplied. Properly, then, ellipsis respects the *subject* or the *copula* of a sentence.

NOTE 2. Recent grammarians do not reckon as ellipsis, those cases in which the word to be supplied is already mentioned or suggested in the preceding context; e. g. εἶτε θλιβόμεθα, ὑπὲρ τῆς ὑμῶν σωτηρίας, where θλιβόμεθα is mentally repeated before the last clause, 2 Cor. 1: 6. 1 John 2: 19. Mark 14: 29. 2 Tim. 1: 5. 1 Cor. 11: 1. Rom. 9: 32, al. saepe. For shades of difference in the mode of supplying the ellipsis, see 1 Cor. 7: 19. Eph. 4: 29. Mark 15: 8. 2 Cor. 3: 13. John 1: 8. Heb. 10: 6, 8. Rom. 5: 3, 11. 8: 23. 9: 10.

(2) The copula εἰμί (and also γίγνομαι) is more usually omitted. It is rarely inserted in simple propositions, except for the sake of emphasis.

E. g. μακάριος ἀνὴρ, ὃς κ. τ. λ., James 1: 12; τί σοι ὄνομα; Mark 5: 9. Heb. 5: 13. Luke 4: 36, al. saepe. So in the plural (εἰσὶ), Heb. 5: 12; 2 pers. sing. (εἶ), Rev. 15: 4; Imper. (ἔστω), Rom. 12: 9, al.

NOTE 1. When other verbs besides those which assert *existence*, are to be supplied, the context, in nearly every case, will lead the reader at once to the supply of the proper verb; e. g. Rom. 5: 18, where διῃλθε from v. 12 is to be supplied, of which the εἰς gives notice; comp. εἰς πάντας in v. 12. Phil. 2: 3, μηδὲν κατὰ κ. τ. λ., where ποιοῦντες is spontaneously supplied. Gal. 5: 13, μόνον μὴ κ. τ. λ., where κατέχητε is implied; and of course the *subject* (as well as the *copula*) is left out here. But this is spontaneously supplied by the mind, in referring back to the preceding ἐκλήθητε. So Matt. 26: 5, μὴ ἐν τῇ ἐορτῇ, sc. μὴ [τοῦτο γενέσθω]; Mark 14: 2, id. Τοῦτο δέ, viz. τοῦτο δὲ [λέγω]; comp. Gal. 3: 17. 1 Thess. 4: 15, where the verb is supplied; or the verb φημί may be supplied; as in 1 Cor. 7: 29. 15: 50. In Matt. 5: 38, ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ, κ. τ. λ., one must look for the verb [δώσεις] in the original connection, Ex. 21: 24.

(3) The *subject* of a sentence is omitted, only where from the

nature of the case it is spontaneously suggested, or may be easily gathered from the context.

E. g. βροντᾷ *it thunders*, i. e. ὁ Ζεὺς βροντᾷ; ἀναγνώσεται, *let* [the scribe] *read*. So in the N. Test.; φησί, μαρτυρεῖ, λέγει, etc., in respect to O. Test. quotations; where the meaning is, *The Lord saith*, or *The Scripture saith*.

So where the subject is easily supplied from the context; as συνῆλθον καὶ τῶν μαθητῶν, *there came together* [τινές certain] *of the disciples*. So ἡ αὐρίον, ἡ σήμερον, ἡ ἑξῆς, where ἡμέρα is readily supplied; εἰς εὐθείαν [ὁδόν], Luke 3: 5. So ἡ δεξιὰ [χείρ], ἡ ξηρά [γῆ], ψυχρὸν [ὔδωρ], Matt. 10: 42; το γλυκὺ [ὔδωρ], James 3: 11; τῇ ἐχομένῃ -τῇ ἐπιούσῃ -[ἡμέρᾳ]; ἐν λευκοῖς [ἡματίοις], John 20: 22. John 5: 2, προβατικὴ [πύλη], etc. etc.

NOTE 1. Sometimes the case absolute is used in an impersonal way, when ἀνθρώπων or τινῶν may be understood; e. g. Luke 8: 20, ἀπηγγέλη αὐτῷ, λεγόντων, *it was told him*, [some] *saying*, ὅτι κ. τ. λ.

(4) Although the *predicate* cannot be wholly omitted by ellipsis, yet parts of it may be, when those parts are obviously suggested by the context.

E. g. θαρῆσεται πόλλας, *he shall suffer many* [πληγὰς stripes], Luke 12: 47. 2 Cor. 11: 24. But all such cases we may call *breviloquence*, rather than ellipsis.

NOTE 1. Before μή or μήπως, used in the way of breviloquence, ὁρᾷτε or δέδοικα (*I fear*) may be supplied by the mind; often so in the classics. E. g. 'If God spared not the natural branches, μήπως οὐδὲ σοῦ φείσεται, [I fear] *he will not spare thee*,' Rom. 11: 21.

REMARK. The unbounded license of the older grammarians, in extending ellipsis to all parts of the Greek Test., such as is developed in Bos's book on ellipsis, and other works of the like kind,\* is now, by general agreement among grammarians, quite abjured. Adjectives and participles which stand in the place of nouns, are now regarded as nouns, without the feeling that any ellipsis exists. Such modes of expression are considered merely as *breviloquence*. So the neuters of adjectives and participles are taken as nouns, when they are employed as such. So in respect to the use of the *cases*; they are now regarded as expressing relations of themselves, and not needing prepositions to govern them; for these only render their meaning more explicit. So in respect to cases governed by verbs; the old theory was, e. g. that εἶναι τιος required to be considered by the mind, as being equivalent to εἶναι νίος τιος; but now the Gen. itself is regarded as indicating the same relation as νίος in such a case would express. So too in Ἰωσήφ τοῦ Πατρὸς Ματθαίου

\* Of this book and of Weiske on Pleonasm, Hermann says: Singulari profecto casu accidit, ut L. Bosii liber *de Ellipsi* maximam partem sit *pleonasmus*; Weiskii de *Pleonasm*o, ellipsis.

(Luke 3 : 26), *νόος* need not be regarded as necessary, because the Gen. of itself indicates *origin*. In a multitude of the like cases, we may consider the modes of expression simply as being *breviloquent*, not as elliptical. All languages employ a multitude of breviloquent expressions; which, in general, are, by reason of usage or by the aid of context, as intelligible as the more ample expressions.

Specially were the older grammarians prone, almost every where, to introduce prepositions before the Gen. and Dat. cases which follow verbs; e. g. *ἀντί* after verbs of buying and selling; *ἀπό* after those of feeling, restraining, etc.; *διά* before the Gen. of time; *εἰς* before the Inf. of object or design; *ἐκ* after verbs of abounding; *ἐν* before the Dat. of time, place, instrument, etc.; *παρά* after verbs of hearing; *ἐνεκα* after verbs of displeasure, anger, or before the Inf. with *τοῦ*; *ἐπὶ* after verbs of ruling, etc., *κατά* before the Acc. of manner, in respect to, etc.; *περί* after verbs of remembering, forgetting, etc.; in all which cases the most enlightened grammarians of the present day speak no longer of *ellipsis*.

So also in respect to *Conjunctions*; before *ἢ* (rather than) they supplied *μᾶλλον*; and so *ἵνα* before the Subjunctive, in cases like *τί θέλετε ποιήσω ὑμῖν*; which are more easily solved by simple interpunction, e. g. *τί, θέλετε, ποιήσω ὑμῖν*; what (according to your wish) shall I do for you? etc. etc.

One need not deny, that in many cases the sense would, in some respects, be more explicit, had the writer supplied such words as those that have been mentioned. But if *breviloquence* is to be excluded from language, the great and effectual means of vivacity and energy of style would be taken away.

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## APOSIOPESIS.

### § 155. Nature and Use of it.

(1) Aposiopesis (*ἀποσιώπησις*) consists in the suppression of a part of a sentence, on account of the feelings of the writer, or for the sake of brevity, energy, etc.

E. g. in Luke 19 : 42. 13 : 9. Acts 23 : 9. So after *εἰ δὲ μή, εἰ δὲ μήγε*, a part of a sentence, or even a whole one, is often omitted; e. g. 6 : 1. 9 : 17. Mark 2 : 21, 22. Luke 10 : 6. 13 : 9. Rev. 2 : 5, al.



## BREVILOQUENCE.

§ 156. *Nature and Use.*

(1) In a multitude of cases, the repetition of a word or words obviously suggested by the context is omitted. Formerly this was put to the account of *ellipsis*; it is now reckoned as *breviloquence*.

NOTE 1. The exact metes and bounds of ellipsis and breviloquence can hardly be defined. They run into each other in a certain class of cases. In general, however, the omission of words, where the supply of them is most plain and obvious, and there can be no room for mistake by an intelligent reader, is called *breviloquence*.

E. g. οὐ σὺ τὴν ῥίζαν βαστάξεις, ἀλλὰ ἡ ῥίζα σέ, i. e. ἡ ῥίζα [βαστάζει] σε, Rom. 11 : 18 ; καὶ τίς ἐστι . . . ἵνα πιστεύσω εἰς αὐτόν ; John 9 : 36. 15 : 25. 13 : 18. Mark 14 : 49. Phil. 3 : 13, 14, ἐγὼ ἐμμαντὸν οὐ λογίζομαι, ἐν δὲ κ. τ. λ, i. e. ἐν δὲ [λογίζομαι] ; Luke 23 : 5.

NOTE 2. Under the head of *breviloquence* or *brachylogy* (βραχυλογία) may be classed the so-called *constructio praeagnans* ; e. g. σώσει εἰς τὴν βασιλείαν, *he will save [and bring me] into his kingdom*, 2 Tim. 4 : 18. Acts 23 : 11, 24. 1 Pet. 3 : 20. 2 Tim. 2 : 26. Luke 4 : 38. Gal. 5 : 4. 2 Cor. 10 : 5. Mark 7 : 4.

## ZEUGMA.

§ 157. *Nature and Use.*

(1) Where a verb is connected with two nouns, and has such a sense that it does not fit them both, but we must supply another verb in order to make an appropriate sense, this is called *Zeugma*.

E. g. ἀνεώχθη δὲ τὸ στόμα αὐτοῦ . . . καὶ ἡ γλῶσσα αὐτοῦ, i. e. ἡ γλῶσσα αὐτοῦ [ἐλύθη], Luke 1 : 64 ; γάλα ὑμῶς ἐπότισα, οὐ βρωμα, *I have given you milk to drink, and [have fed you] not with meat*, 1 Cor. 3 : 2. 1 Tim. 4 : 3. This is frequent in the classics.

## PLEONASM.

§ 158. *Nature and Use.*

(1) Pleonasm means the addition of one or more words in order to designate what is already designated by other words.

(2) Of this there exists a considerable number of examples in the N. Testament.

E. g. ἀπὸ μακρόθεν, ἀπὸ ἄνωθεν, ἔπειτα μετὰ τοῦτο, πάλιν δεῦτερον, πάλιν ἐκ δευτέρου, προδράμων ἔμπροσθεν, ἐκβάλλειν ἔξω, πάλιν ἀνακάμπτειν, πάλιν ἀνακαινίζειν, ὀπίσω ἀκολουθεῖν, ὡς Ἰζμοῦθα ὁμοιωθήμεν, τὰ ὁμοιώματα . . . ὅμοια, etc., most of which occur also in the classics. So οὐκ after ἄρνούμενος, μὴ after ἀντιλέγω. So ἐκτός εἰ μὴ instead of εἰ μὴ; πρὸ προσώπου (פְּרוֹ שְׂפָחוֹ) for πρὸ, etc.

(3) Different from pleonasm, properly so-named, is particularity and circumstantiality in designation.

E. g. γράψαντες διὰ χειρός· κατήγγειλε διὰ στόματος· ἐπάρας τοὺς ὀφθαλμούς ἐθεάσατο· ἀνοίξας τὸ στόμα αὐτοῦ εἶπεν· καὶ ἐγένετο (וַיֵּיךְ) ὅτε συνετέλεσεν, etc. A great variety of such expressions occurs in the N. Test.; most of which, however, add more or less of colouring to the picture.

(4) Repetition of the same words is not *pleonasm*, but designed for the sake of energy in expression, or to shew deep feeling.

E. g. κύριε, κύριε! Ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθετε. 1 Cor. 6: 11. Col. 1: 28. John 1: 11. 19: 10. Mark 12: 30.

NOTE 1. The like is the effect of synonymes; e. g. ἄνδρες Γαλιλαῖοι, like the classic ἄνδρες Ἀθηναῖοι, etc.

NOTE 2. A similar effect is produced by repeating a sentiment both in the affirmative and negative form; e. g. ὁμολόγησε, καὶ οὐκ ἡρνήσατο, John 1: 20. 1: 3. Eph. 5: 15. 1 John 2: 27. Acts 18: 9.

REMARK. The verbs ἄρχομαι, δοκέω, θέλω, τολμάω, ἐπιχειρέω, καλέομαι, and ἐνρίσκω, which even later commentators and recent lexicographers sometimes represent as *pleonastic*, all give some *colouring* to the mode of representation, and are not to be ranked under pleonasms.

In like manner the ὡς with participles has often been considered as *pleonastic*; which is beyond all question a mistake; see § 140. 10.

## ASYNDETON.

### § 159. Nature and Use.

(1) The Greeks named any phrase or sentence *ἀσύνδετον*, where the conjunction καὶ (τε) is omitted, when it would be *grammatically* appropriate.

NOTE 1. This figure is altogether of a *rhetorical* nature, and not grammatical. As however it occasions a departure from the common method of constructing a sentence, it is proper here to notice it.

(2) Of *asyndeton* several classes may be made ; (a) Cases of enumeration, division, and recounting of parts.

E. g. ἐλιθάσθησαν, ἐπείσθησαν, ἐπειράσθησαν, κ. τ. λ., Heb. 11 : 37 ; πρόσχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, 1 Tim. 4 : 13 ; and so Rom. 2 : 19, 20. 1 : 29 seq. Mark 16 : 17. 1 Cor. 3 : 12. 13 : 4—8. 1 Thess. 5 : 14. James 5 : 6, *al. saepe*.

(b) Cases of antithesis, which are made stronger by the omission of *connectives*.

E. g. σπείρεται ἐν αἰμιᾷ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν, 1 Cor. 15 : 43, 44. James 1 : 19. Eph. 2 : 8. Mark 2 : 27. 1 Cor. 3 : 2, 7 : 12. John 2 : 10. 4 : 22. 2 Tim. 4 : 2. And thus where two distinct parallels are expressed ; as Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ, Acts 25 : 22.

(c) Cases where a clause merely *epexegetical* is added.

E. g. ἐν ᾧ ἔχομεν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, Col. 1 : 14. 2 Cor. 7 : 6. 2 Pet. 2 : 18.

(d) Cases where the reason or ground of any thing is suggested.

E. g. μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ὁ καιρὸς ἐγγύς ἐστιν, Rev. 22 : 10. John 19 : 12. 1 Cor. 7 : 15. Rev. 16 : 6.

REMARK. In most of these and the like cases, the *conjunctive* particles are inadmissible ; although in cases such as *b* they are sometimes inserted. For the most part they would greatly weaken the force and vivacity of the expression.—All these phenomena are found in the classics.

## PARENTHESIS.

### § 160. *Nature and Use.*

(1) Parenthesis means a word or phrase inserted in the midst of a sentence, which is thus interrupted or suspended ; after which the sentence is resumed and completed.

NOTE 1. All clauses with *relatives*, added for the sake of explanation, etc., might come under this definition, taken in an *enlarged* sense. But these are *not* here meant; although many editors of the N. Test., and critics, have not unfrequently treated them as parentheses.

NOTE 2. The same might be said of clauses in *apposition*; which, however, accurate philologists do not now reckon among parentheses.

(2) Real parenthesis is either, (a) Where the words of one individual are recited, and those of another are inserted in the midst of them.

E. g. 'That ye may know that the Son of man hath power on earth to forgive sins, (τότε λέγει τῷ παραλυτικῷ) Ἐγερθεῖς ἄρον κ. τ. λ, Matt. 9: 6; Παββὶ, (ὃ λέγεται ἐρμηνεύμενον, διδάσκαλε), ποῦ μένεις; John 1: 39. 4: 9. 9: 7. Mark 3: 30. 7: 26. 15: 42. Matt. 1: 22, 23. Luke 23: 51. John 1: 14. 6: 23. 11: 2. 19: 23, 31. al. saepe. In respect to *time*; Luke 9: 28.

(b) Where the sentence is suspended for the introduction of matter not directly necessary to its full enunciation.

E. g. Rom. 4: 11, εἰς τὸ λογισθῆναι . . . δικαιοσύνην, interrupts the course of thought; and so, more or less, in Rom. 7: 1. 1 Cor. 7: 11. 2 Cor. 8: 3. 11: 21, 23. 12: 2. Col. 4: 10. Heb. 10: 7, al. saepe, especially in the writings of Paul.

REMARKS. Of course the limits of parenthesis will often be defined by the subjective views of the reader, as to meaning and connection. Hence the great variety in regard to the usage of these grammatical signs; so that scarcely any two editors or interpreters agree in all cases. It is oftentimes, however, not very material, in regard to the sense of the author, whether parenthesis be inserted or omitted; for whether the sign of parenthesis is inserted or omitted, cannot materially vary the sense. Hence the subject cannot be of *essential* consequence; but still, it is connected with *perspicuity* of representation.

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## ANACOLUTHON.

### § 161. *Nature and frequency.*

(1) By *anacoluthon* (ἀνακόλυθον) is meant, a sentence which, being interrupted by some inserted circumstance, is resumed not with a regularly continued construction, but with one differing from that with which it was begun.

NOTE 1. In writings full of thought and argument, where the author is more intent on his matter than on his manner, *anacoluthon* most frequently occurs. Paul exhibits it most frequently of all the N. Test. writers, in his epistles, although it occurs elsewhere.

E. g. Mark 9:20, καὶ ἰδὼν [ὁ παῖς] αὐτὸν, εὐθέως τὸ πνεῦμα ἐσπάραξεν, where the regularly continued construction would be: εὐθέως ὑπὸ τοῦ πνεύματος ἐσπαράσσετο (passive). Acts 25:30, μηνυθείσης δέ μοι ἐπιβουλῆς [τῆς] εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι, which would regularly be, μελλούσης ἔσεσθαι.

Sometimes the construction begun and intermitted, is entirely dropped, and another one commenced *de novo*; as John 6:22—24, ὁ ὄχλος... ἰδὼν... (v. 24) ὅτε οὖν εἶδον, after a long parentheses of two verses. Gal. 2:6, ἀπὸ δὲ τῶν δοκούντων εἶναι τι... ἔμοι γὰρ οἱ δοκοῦντες οὐδὲν προσανέθετο, where the first construction required the sentence to be completed with a *passive* verb, but the construction is changed and an *active* verb is therefore employed. Rom. 2:17—21, where the sentence is begun with εἰ δὲ σὺ κ. τ. λ., and then resumed in v. 21, by ὁ οὖν διδάσκων without the εἰ. Anacolutha may be found in Rom. 5:12, seq. 9:23, 24. 2 Pet. 2:4, seq. 1 John 1:1, seq. Acts 10:36, al.

(2) *Anacolutha* are frequent, when the construction is continued by means of a *participle*, which often appears in a case different from that which would naturally be expected.

E. g. παρακαλῶ ὑμᾶς... ἀνεχόμενοι... σπουδάζοντες, Eph. 4:1, 2, both participles in the Nom. plural, instead of being (as we should naturally expect) in the Acc. as agreeing with ὑμᾶς. Col. 3:16, ἐνοικεῖτω ἐν ὑμῖν... διδάσκοντες καὶ νουθετοῦντες, Participles in the Nom. instead of the Dat. plural. So 2 Cor. 9:10, 11. Acts 15:22. Col. 2:2. And so, not unfrequently, in the classics. By recommencing (as it were) a sentence with the Nom. of the Part., the meaning of it is made more emphatic and conspicuous.

(3) Another species of *anacoluthon* is when, after the sentence is begun with a participle, the construction passes over into a *finite verb*, where we should naturally expect the participial construction to be continued.

E. g. Col. 1:26, τὸ μυστήριον τὸ ἀποκεκρυμμένον... νυνὶ δὲ ἐφανερώθη, instead of νυνὶ δὲ φανερωθέν. Eph. 1:20, ἐγείρας αὐτὸν... καὶ ἐκάθισεν. 2 John v. 2. Heb. 8:10.

(4) Sometimes the Nom. or Acc. at the head of a sentence, has a verb after it which is not congruous with it.

E. g. ταῦτα ἃ θεωρεῖτε, ἐλεύσονται ἡμέραι, ἐν αἷς οὐκ ἄφεθήσεται λίθος ἐπὶ λίθῳ. Here I should construe thus: 'In regard to these things which ye see, etc.' See also 2 Cor. 12:17. Rom. 8:3.



(5) A kind of anacoluthon is it, when μέν is employed without a corresponding δέ.

In most cases where this is done, there is an ellipsis or aposiopesis as to the *apodosis* in which δέ would stand. The lexicons (under μέν, δέ) will give a considerable number of examples, and the requisite explanations. There can hardly be a doubt, that μέν *always* requires a δέ either expressed or implied; but a considerable number of cases exist, where no δέ is expressed. Like to this is the case of γάρ, which always implies a relation to some preceding thought, and a *sequency* after such thought; but oftentimes the particular thought to which γάρ is consequent, is not expressed, but only implied. It should be noted, however, in regard to μέν, that δέ only is not always required in the *apodosis*; for (in the Greek classics) ἔπειτα, καί, τέ, ἀλλά, αὐτάρ, μέντοι, μὲν, εἴτα, (see Passow on δέ), sometimes take the *apodotic* place of δέ; and often the *apodosis* is altogether omitted, in which case the sentence is a real *anacoluthon*. Winer, § 64. II. 2. e.

## VARIED CONSTRUCTION (*Oratio Variata.*)

### § 162. *Nature, extent, and object.*

(1) By *Oratio Variata* is meant a departure from a construction already exhibited by one member of a sentence, in another and corresponding member that might take the same construction as the first.

(2) This happens often, even among the best writers; and in general the object of it is, to attain more perspicuity or emphasis by the new construction, than would be effected by retaining the one already exhibited.

E. g. Rom. 12: 1, 2, παρακαλῶ ὑμᾶς . . . παραστήσαι· καὶ μὴ συσχηματίζεσθε . . . μεταμορφοῦσθε, where the two latter verbs stand in the Imper. instead of being put in the Inf. with παραστήσαι, as they might have been, and as they regularly would be. But the *varied construction*, by adopting the Imper., throws more emphasis into the sentence. So Mark 12: 38, τῶν θελόγων ἐν στολαῖς περιπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς, where the same construction would have required ἀσπάζεσθαι instead of ἀσπασμούς. Phil. 2: 22, ὅτι, ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον, where sameness of construction would have demanded ἐμοὶ only, instead of σὺν ἐμοί. So Eph. 5: 27. Col. 1: 6. John 5: 44. Eph. 5: 33. 1 Cor. 14: 5. 2 Cor. 6: 9. Phil. 1: 23 seq. Rom. 12: 14 seq. Such constructions are frequent in the classics. Winer, p. 450.

NOTE 1. In Rev. 14:14. 7:9, εἶδον καὶ ἰδοὺ take both Nom. and Acc. after them, i. e. the Nom. in respect to ἰδοὺ, and the Acc. in respect to εἶδον.

(2) A species of *varied construction* is frequent in the N. Test., which consists in a change from the *direct* to the *oblique* method of style (*oratio directa et obliqua*), in the same sentence.

E. g. Luke 5:14, 'He commanded him μηδενὶ εἰπεῖν (Inf.), ἀλλὰ ἀπελθὼν δειξον,' &c. &c., where it is changed to a *direct* style, and the Imper. of direct address is used. Acts 23:22, 'He dismissed the young man, commanding him to tell no one ὅτι ταῦτα ἐνεφάνισας πρὸς με, where the last clause according to the *indirect* style of the first part of the sentence, would be πρὸς αὐτόν. See Mark 11:32.

(3) Another species of *oratio variata*, is the transition from the singular to the plural, and *vice versâ*.

E. g. Rom. 12:16, 20. 1 Cor. 4:6, seq. Gal. 4:7. 6:1. Luke 5:4, seq.

REMARK. All these kinds of varied construction are found in the Greek classics. In this respect the N. Test. has nothing very peculiar; except that the Apocalypse abounds, most of all, in style of this kind.

## POSITION OF WORDS AND SENTENCES.

### § 163. *Nature and design.*

(1) The Greek, by the aid of its various endings of cases, etc., may depart from the most easy and natural arrangement of words without any special prejudice to perspicuity. The variety, in this respect, depends very much on the mode of thinking peculiar to the several writers.

NOTE 1. The most natural order is to arrange the adjective near to its noun; the adverb to its verb or adjective; the Gen. to the noun, etc., which governs it; prepositions to the nouns which they govern; antithetic words opposite to each other, etc. But departure from this, for the sake of emphasis, rhetorical effect, euphony, and other reasons, is frequent in all good writers.

NOTE 2. It is natural, that the historical style should adopt the obvious order of words most frequently; and that the animated, argumentative, oratorical, and poetical, on the other hand, should most frequently depart from it. Paul uses more freedom, in this respect, than any of the writers of the N. Testament.

## (2) Position often has speciality of meaning attached to it.

E. g. The adjective is designed to be emphatic, when it is placed before a noun, and does not stand included between an article and its noun; so φόβος μέγας, ἔργον ἀγαθόν, etc., would be the usual order of the Greek, but μέγας φόβος, ἀγαθόν ἔργον would render the adjective emphatic. To this remark, however, an exception must be made of such adjectives as ἄλλος, εἷς, ἴδιος, and some others of the like tenor. But οὗτος ἄνθρωπος is plainly different in the shade of meaning from ἄνθρωπος οὗτος, the first being equivalent, or nearly so, to *this is the man*, the second to *this man*.

NOTE 1. This whole subject, rich in information as to the characteristics of respective writers, has, as yet, been but very imperfectly investigated and explained.

## TRAJECTION OF WORDS.

§ 164. *Nature and design.*

(1) Adverbs, other particles, and sometimes other words are, for the sake of euphony, or other reasons, separated from the words to which they are most nearly related.

E. g. Rom. 5: 6, ἔτι Χριστός ὄντων ἡμῶν ἀσθενῶν, where ἔτι belongs to ὄντων. 1 Cor. 14: 7, ὅμως τὰ ἄψυχα φωνήν διδόντα, when ὅμως naturally would come before φωνήν. Gal. 3: 15, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ, where ὅμως belongs to οὐδεὶς κ. τ. λ. See John 12: 1. 11: 18. 21: 8.

NOTE 1. Trajection of a *negative* particle is not unfrequent, even in the Greek classics. In Acts 7: 48, οὐκ is separated by several words from κατοικεῖ which it qualifies; so μή in Heb. 11: 3, from γεγονέναι.

## POSITION OF CERTAIN PARTICLES.

§ 165. *Various usages in respect to these.*

(1) Μὲν οὖν, γάρ, γέ, (μενούργε), cannot *begin* a sentence. Αἰ and γάρ may have the second, third, or even fourth place, according to the nature of the sentence in which they stand. Ἄρα (in the classics) cannot begin a clause; in the N. Test., however, it not unfrequently does this.

E. g. ἄρα in Gal. 2: 17, 21. 5: 11, al.; and so ἄρ' οὖν, Rom. 5: 18. 7: 3. Eph. 2: 19, al. Likewise μενούργε in Luke 11: 28. 9: 20, 10: 18, al.

## PARONOMASIA.

### § 166. *Nature and Use.*

(1) In general this consists of words being ranged together of similar sound, but differing in sense. It is a favorite figure of rhetoric in the best writers of the O. Test., e. g. Isaiah, and is not unfrequent in the N. Testament.

E. g. λιμοὶ καὶ λοιμοί, Luke 21: 11; ζῶν καὶ πνοήν, Acts 17: 25; ἔμαθεν ἀφ' ὧν ἔπαθε, Heb. 5: 8; θόνου, φόνου . . . ἀσυνέτους, ἀσυνθέτους, Rom. 1: 29, 31; πνευματικοῖς πνευματικά, 1 Cor. 2: 13; αὐτοὶ ἐν ἑαυτοῖς ἑαυτοῖς, 2 Cor. 10: 12; πείθεσθαι . . . ἢ πεισμονή, Gal. 5: 7, 8, which last word seems to have been coined for the sake of the paronomasia.

NOTE 1. Not unlike to this, but approaching nearer to what we sometimes call *playing upon words*, are the examples in various places; e. g. παρακοή and υπακοή in Rom. 5: 19; κατατομή and περιτομή, Phil. 3: 2, 3; ἀπορούμενοι and ἐξαπορούμενοι, 2 Cor. 4: 8; ἐργαζομένους and περιεργαζομένους, 2 Thess. 3: 11; ἐκδύσασθαι and ἐπενδύσασθαι, 2 Cor. 5: 4; γινώσκεις ὁ ἀναγινώσκεις; Acts 8: 30. Comp. Gal. 4: 17. 1 Cor. 3: 17. 6: 2. 11: 29, 31. 2 Cor. 5: 21. 10: 3.

NOTE 2. All these usages abound even in the best Greek classics; see Elsner, Diss. II., *Paulus et Jesaias inter se comparati*, p. 24. (1821. 4). See also Winer, p. 431. But let the student beware, how he makes the mere ὁμοιοτέλετον of the Greek verbs into paronomasia, e. g. such endings as are in ἐλιθάσθησαν, ἐπρίσθησαν, etc.

ERRATA. An error occurs on p. 88 seq., in the designation of the section as § 66. The whole designation should be stricken out. The notation, however, on the top of p. 89 seq. (i. e. § 65), is correctly retained. On p. 34, the designation of § 9 should have been printed with the heading, *other peculiarities*; as in the following Index, No. 9.

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